

# Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau

115

Office: 3835 Westminster Pl., St. Louis, Mo.

Vol. XXV

November, 1932

No. 8

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

## The Farmer and Economic Planning

"Your subject is 'The Farmer and Economic Planning'. The time to be given your paper is twenty minutes." Thus ran instructions received some time toward the end of August. Fortunately I was not told the contemplated planning was to be along conventional lines, accepting virtually immutable the existing economic system, that my remarks were to be nothing more than an echo to the general clamor for planned production as a preventive against repetition of the all too apparent disastrous effects of liberalistic industrialism.

I feel free therefore to declare planning that is not directed at a reformation of the existing economic system, not aimed at a reconstruction of society, is doomed to failure. Like so much of modern social legislation, planning merely a more ordered manner of production, provides a remedy for a symptom, but does not attack the evil at its root. A planned economy, truly beneficial to all citizens of a country, and to all mankind in fact, is possible only in a society organized according to fundamentally sound principles. Men may plan for an atomized society, such as ours, but their plans are bound to go awry. Throughout, the encyclical "Quadragesimo-anno" emphasizes and insists on the need and duty of reforming, reconstructing society, primarily by imbuing "all institutions of public life with the spirit of justice", and this justice "must above all be operative." "It must build up a juridical and social order," one, and I am still quoting the Encyclical, "able to pervade all economic activity." "Social charity," and this thought is certainly foreign to many, "should be, as it were, the soul of this order, and the duty of the State will be to protect and defend it effectively."

The injunction, to "build up a juridical and social order able to pervade all economic activity," certainly indicates there is more to be accomplished than a mere tinkering with an unsound system prone to seed. And it is only after this reformation and reconstruction shall have been accomplished, the condition of society contemplated by Pius XI. can come to pass. The Encyclical quoted says in this regard:

"If then the members of the social body be thus reformed, and if the true directive principle of social and economic activity be thus re-established, it will be possible to say, in a sense, of this body

what the Apostle said of the Mystical Body of Christ: 'The whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto edifying of itself in charity' (Eph., IV., 16)."

In a healthy social body the agricultural estate (I am purposely avoiding the word class) is a most important, in fact, the most important economic and social joint. In the atomized society of the present, in a scheme of economy devoted primarily to extracting from every human endeavor profit and accumulating capital, agriculture is of secondary importance. It is just an ordinary figure on the chess-board of plutocracy, to be pushed around or eliminated at will. Finance and industry have, on the other hand, been favored, pampered even for a hundred years. They have been permitted to exploit both nations and nature; wars have, in fact, been waged in their interest. Huge sums of money, a part of the Nation's wealth, has been loaned by bankers to foreign countries lacking even sufficient guarantee of repayment. The Lausanne Economic Conference declared such loans one of the chief causes of the financial crisis (separate from the economic crisis) that came so near throwing the world into the abyss completely during the past twelve months.

As against this power of finance capital, bent on profit regardless of the welfare of the financiers' own nation, what success could result from farmers planning for economic security? A sand dune, unwilling to be continuously shifted about by the wind, has as much hope of accomplishing its purpose as have our farmers of stabilizing their economic condition in a world whose economic policies are dictated by interests intent on purposes at variance with the good of society.

There was published recently at Milan a book dealing with a highly interesting subject, under the title: "Illusioni Credidici" (Credit Illusions). Its author, Alberto de Stefani, contends the economic degeneration of finance capital to have constituted the chief reason of the present economic crisis the world over. Proper connection was lacking between the operations of finance capital, essentially international, and the organization of production and consumption. Virtually miraculous powers were, since the close of the Great War, attributed to international credit; both credit and production were, however, artificially created by inflation. In consequence, a virtual avalanche of short-time



credit, inaugurated by Stock Exchange and bank capital, inundated entire countries. With the result, that production could barely keep step, and consumption not at all. While the World War was blamed for the economic chaos resulting from this financial policy, its economic aftermath was, de Stefani believes, not near as bad as the depravation of the great banks lording over peoples and states.

The Italian's opinion coincides to a degree with what a distinguished Polish economist, Professor Krzyzanowski, has stated lately. He believes the following reasons explain the present worldwide financial and economic crisis: too great a disparity between the price of agricultural and industrial products as revealed, let me add, in our country by the fact that the farmer must sell two dollars' worth of products to be able to purchase one dollar's worth of factory-made goods. Secondly, Prof. Krzyzanowski believes that prices, increased in the face of growing financial insecurity for the purpose of meeting interest payments on obligations, have contributed to the economic debacle. Thirdly, and here we have to do with a problem that concerns our nation more perhaps than any other, the barriers erected with the intention of excluding foreign goods, while—and it would be well to keep this thought in mind—the flow of credit was not interrupted, helped to bring about an unprecedented financial and economic crisis.

In the midst of this chaos, succeeding a downfall of so many idols of economic Liberalism, a *Götterdämmerung* in which capitalism played the role Germanic mythology attributes to the evil Løki, who slew Baldur, industry, and incidentally farmers, are asked to labor for a planned production. Would it be possible even for the best laid plans to succeed? Cæsar Augustus confiscated the vast estates of the wealthy in many parts of Italy and distributed the land among peasants, with the result that ultimately the acres given to smallholders reverted to great landlords. The *coloni*, i. e., the Roman farmers, in the end occupied the position of mere serfs. Capitalism was permitted to continue in ancient Rome, and with it the faculty of capital to profit unduly at the expense of both producers and consumers. The result referred to was therefore inevitable. Nor can we save the American farmer from the fate threatening him, unless we view his condition and problems in the light of "Quadragesimo anno," and labor for a reconstruction of society in which our farmers shall constitute a yeomanry. Tilling a soil, not encumbered with mortgages beyond a reasonable amount, secure, with other words, in the possession of their land, husbanded from the conviction of its being entrusted to them by Almighty God in order that they, their families and their fellowmen may obtain the nourishment and clothing necessary for their and the general welfare.

The Holy Father demands, and this, I am afraid, is too little understood, that society, having realized how evilly atomization, induced by individualism, has resulted, and striving for reorganization, must

establish a hierarchy of functional classes, estates, wrongly referred to as "occupation groups" in current translations of the Encyclical question. In this society the position of the farmer will be that of the foundation on which our civilization rests. It is toward this end all planning intended to foster the welfare of the farmers of our country must be directed. Nothing less we do. I am in this regard a fundamentalist; I believe the disease that has attacked society to be organic. This any proposed cure must take into consideration.

Nothing I have said should be interpreted to mean the farmer is to remain indifferent to whatever economic planning may be proposed. Not at all. The very thought that economic planning is necessary, is welcome as an expression of reaction against the principle of *laissez faire*. This fallacy, whose authors in the 18th century believed that, if permitted complete freedom from control of either corporations or State, the world would, to use their own expression, "find its own way," and, doing so, create a political and economic equilibrium to the advantage of all. Furthermore, economic planning accords very well with the evident trends toward corporative society. The individual can accomplish little in this direction, and God forbid such planning should be enforced by the State. The Holy Father speaks of "syndical and corporative organizations" as organs of reconstructed society, and it is to these smaller groups, he says, the State should leave "the settlement of business of minor importance." Reserving to itself the task of "directing, watching, stimulating and restraining" as circumstances suggest or necessity demands. Economic planning should, therefore, not be dictated or otherwise forced by public authority. It should be developed from the consciousness that the competitive profit system has failed to accomplish its promise to bring about and to safeguard the wellbeing of mankind. But economic planning must not, before all, attempt to benefit merely producers, industrial or agricultural. It must be intended to do justice to all, our own people and those in other parts of the world as well. Let those engaged in such planning have in mind the wise counsel of Pius XI: "It would be well if the various nations in common counsel and endeavor strove to promote a healthy economic co-operation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help."

Economic planning may be raised to a very high moral level. But are we positive this will result? It is left to those who have directed economic affairs in the past? The farmer, who has more at stake than any other producer, is vitally interested that whatever planning may be accomplished should not result to his detriment. Let him therefore use his influence in order that in the end economic planning may not be synonymous with organized effort for the advantage of the few!

F. P. KENKEL



## A Catholic "Social Week" in Lille

I have been privileged this summer to attend three Congresses—one in Belgium, one in France and one in England—all of which endeavored to deal with and find a solution of the economic crisis which is holding the whole world in its grip. The last of these gatherings was that of the Confederation of Christian Trade Unions, which met at Antwerp from June 22 to 24, and about which I have already written<sup>1</sup>); the next was the "Semaine Sociale" held at Lille from July 25 to 31; and the last, the Summer School of the Catholic Social Guild, held in Oxford from August 7 to 13. It was most interesting indeed to pass from one to the other and to compare and supplement each one with the other two: and if, without too facile generalization, I were to sum up the three different points of view, I would put them this way. The anxiety created by the crisis found in Antwerp an expression in the workers' cry, to safeguard their daily bread; in Lille, a mainly middle class elite was intellectually irked by the puzzle, whence and why this disorder?; in Oxford, a Catholic islet in a sea of discordant non-Catholic voices, each shouting its own panacea, anxiously inquired, what directives the Church was able to give.

So much premised, I shall proceed to give a more detailed account of the French summer school. The Semaine Sociale, of which this one was the twenty-fourth, is really a perambulating Catholic university, holding its assizes every year in another part of France, gathering together the flower of French thought, both lay and ecclesiastic, and setting them to the elucidation of some specific problem in the social and economic order. Two years previously, for instance, I had listened in Marseilles to such an exposition of Catholic doctrine on the question of Colonization; this time, in Lille, the general subject of the Semaine was: "The Disorder in World Economics." The Lille Congress was the biggest so far attained: no less than 3,500 persons had inscribed themselves as members and for 2,800 of them, coming from outside, lodgment had to be found. The meetings were held at the Catholic University of Lille, which of course offered an ideal venue for such a gathering; and although the lectures treated of very abstruse and technical matters and were uniformly kept at a very high level, the zeal and enthusiasm of the listeners never flagged; auditoriums were crammed to suffocation by eager crowds, and that, although they were expected to attend an average of four long, heavy, lectures per day! In that sense the week certainly was no holiday: on the other hand, the organization was so perfect, the intellectual fare provided treated with so much French lucidity and grace, and the general atmosphere of such irrepressible goodwill and buoyant enthusiasm, that one was carried along at one's "optimum."

The Crisis! Prof. Darel of Lille University, with his usual precision analyzed it: 30 million unemployed, destruction of agricultural products, overequipment of production, overstimulation of consumption—or as M. Duthoit, the President of the institution of these Semaines Sociales, so pithily put it: full granaries and empty stomachs. This crisis is not merely bigger than any previous one, it is different in kind; it represents not merely a temporary oscillation, due to a passing derangement, it is the cracking of the whole economic system. This capitalist system of today Fr. Desbuquois, S. J., subjected to a devastating scrutiny. Capitalism is not evil in itself, but it has been made to serve one motive alone—that of individual gain, not of general service. Hence the overvaluation of the ephemeral, the undervaluation of the permanent: the ideal "work", a couple of minutes' talk on the telephone, which gains a fortune, its ideal institution, the limited liability company which allows liberty without responsibility. Capitalism therefore possesses in itself no regulating device; it is an instrument pure and simple. Socialism on the other hand, said M. Lerolle, a Member of the Chamber of Deputies, is nothing but regulating device: it certainly could promptly suppress overproduction, but only to introduce at once underconsumption. Socialism means rationing; rationing means underconsumption. The essence of Socialism is compulsion: how could it ever work out correct statistics of all needs? It considers man only as producer and it assumes that order is a purely material equilibrium.

Capitalists and Socialists alike, said the Master-General of the Dominican Order, have not allowed any intervention of spiritual values in the material sphere: but how can there be anything else in the world, but a "crisis of universal distrust" if his particular interest is everybody's sole pursuit? Canon Masure (of the Grand Seminary of Lille) analyzed the psychoses of distrust—its phobias, its panics, its morbid passions—and showed how general trust, i. e., credit, had been destroyed, first by an inflation of the currencies, latterly by the misinvestments of unscrupulous captains of industry and finance. A contract fixes reciprocal duties; and with growing civilization grows the multiplicity of contracts. But how to be sure of anybody's signature to a contract? Shareholders and rentiers today distrust the signature, not only of individuals, not only of industrial and financial corporations, but even of National Banks. Why? Because one can only trust another's signature, if one knows his motive and believes that the end of both is identical: but in a world of ruthless "doing each other in the eye" these ends are diametrically opposed. "The credit is dead," continued Prof. Bayart of the University of Lyon, "the bad payers have killed it!" And then he went on to describe the perfect orgy of cupidity and megalomania which had held world-economics in their grip since the war. The present confusion was the result and the punishment of sin—the sin of pride and the sin of covet-

<sup>1</sup>) Christian Trade Unions in Congress. *Central Blatt and Social Justice*, September and October, 1932.



ousness. The cardinal virtue of moderation, temperance, had never been flouted as today.

And thus I come to what I consider to have been the highest peak of a perfect Himalaya of great lectures: Fr. Delos', O. P., paper on "The Common Good". The Crisis, as we have already seen, is due to the absence of a regulating device. Liberalism indeed had proclaimed that there was no need for one: in fact it possesses one, that of bankruptcy, but it hardly boasts about it. Yet there is a regulating device in the social and economic nature of things; and it is that of the Common Good. The daily bread of each individual worker depends on the Common Good of the Works, in which he works, as a whole. Again each single undertaking depends on the Common Good of the whole industry—hence the formation of cartels, etc.; all industries depend on the Common Good of their country and indeed nowadays of the whole world. The Particular Good of each individual unit is therefore subject to the Common Good of its whole group: therefore the former must be subordinated to the latter; therefore also the Common Good of man *qua* man must be superior to his Particular Good as producer. This Common Good is therefore also felt by man to be obligatory upon him in conscience, it is a moral obligation. But because it is moral, it is an obligatory end, which man must pursue freely. This is where the fundamental error of Socialism lies: its morality is altogether onesided, it knows only "the virtue of obedience and the semi-virtue of passive docility" (the expression is Fr. Delos!); Liberalism of course has in its system no room for any morality whatever. It is our Catholic principles alone, which provide for and demand a general moral discipline for the economic sphere as much as for any other scope of human activity: Catholicism alone demands the moralization of the conduct of a free-will being towards an obligatory solidarity with its fellows. Necessary as is individual morality, it perishes without a social morality; and only *social* justice makes us respect, only *social* charity makes us love, the *Common Good*.

Even the brief abstract I have given of Fr. Delos' paper will make my readers agree with me, that the praise I bestowed upon it is not exaggerated; it is not for nothing that this young Dominican is one of the most noteworthy professors of Lille University and indeed amongst the most renowned international jurists of our day. But since I write for *Social Justice*, I think I ought to give in full a translation of what Fr. Delos had to say about Social Justice: "Social Justice," he told us, "functions within every institution; it translates in terms of morality, of duties in conscience bound, the amount and nature of collaboration due from each individual; it regulates the mutual relationship of groups, which form a joint organization according to their natural needs; in the last end, it regulates the vast organic totality of the economic life of the world. Only the observance of Social Justice is capable, in a world imperilled

through the individualism of persons, groups, classes and nations, with its respect for the Common Good of bringing back again its fruits, Order and Peace; it is therefore today the most urgent task, which imposes itself upon our moralists, to determine exactly the obligations of Social Justice."—What an *apologia* for your journal, M. Editor!

But I must pass on—and outline the application of the Common Good as regulating device and the "diverted economy" which would result therefrom. A Jesuit, Fr. Danset, was the first to broach the question of an "économie dirigée", as the French call it, of a "Planwirtschaft", as the German expression has it. The anarchy in the economic world of today quite evidently is due to the absence of Reason and of an Authority. Hence, as Msgr. B. Solages, Rector of Toulouse University, who followed Fr. Danset, puts it: economics are going to be directed in future; perhaps ill, perhaps well directed, but in any case, directed: and this entry of the rational upon a scene hitherto irrational is itself a step forward in the right direction. But if "direction" is needed, so is "freedom": what we want in future, observed Fr. Danset, is a "directed freedom". The self-regarding principle must remain the motive force of all economic activity, but regulated by Social Justice and Charity; "directed liberty" must be under the discipline of the moral law. The economic system of the immediate past was not bad, because it was capitalistic, but because this capitalism was left without any direction. The economic system of the future should be directed by the State, but mediately, through professional corporations; the function of the State will no longer be to arbitrate between opposing interests but to integrate complementary ones. A unitary economy, such as Russian Communism has established, is anti-social; a pluralistic economy, such as Manchester Liberalism preached, is anti-economic; the economy of the future, as demanded by our Catholic principles, is an organic economy co-ordinating free associations of producers. Along these neo-corporations, pointed to by "Quadragesimo anno", can, when "directed, ratified, stimulated and restrained" by the State for the Common Good, produce an economic world-order, which will place itself at the service of true human civilization, and human civilization at that of God.

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This memorable week in Lille had begun with the Mass of the Holy Spirit, at which the Cardinal Bishop of Lille himself had preached. In concluding my account, I think I cannot do better than recall the words of His Eminence, that in these times of what seems a veritable second Deluge a hope must centre around "that ark of God, that today is the bark of Peter, whence issues, like a dove with its sprig of olive, the Catholic Idea. Let us pray God the Holy Ghost, that the solutions proposed by this Semaine Sociale may not remain purely speculative ones, but that every one of us may, at his own post, play his personal part and



fill his duty, so that indeed 'the face of the earth shall be renewed.'"

Emitte Spiritum Tuum et creabuntur, et renova-  
bis faciem terrae. (Ps. CIII., 30.)

H. J. E. ZACHARIAS,  
Lophem par Bruges, Belgium

## Genesis of the Political Principles of the American Declaration of Independence

### III

Liberty in the broad sense of freedom from illegal restraints, or, as the Rev. John Wise defined it in 1717, the "right to judge for oneself what was most conducive for one's happiness," was made the theme of many sermons prior to the Revolution. Yet toward the middle of the eighteenth century it took a special aspect and was pre-eminently understood as freedom from political oppression. Nathaniel Hunn, in 1747, exclaimed in a sermon: "Happy are you Sons of New England that you know oppression not by our own experience. I can but congratulate my country at the sight of so many free people who carry liberty in their very faces, contented in liberty and plenty." The French and Indian wars put the theories to a test. Isaac Morrell in 1755 had to stir up the people to defense of their liberties: "Are we willing," he exclaimed, "to give up our civil rights and become subjects to tyranny and arbitrary government; Oh, let us labor to prevent our ruin." Stronger language is used by the Rev. James Cogswell in his sermon of April 13, 1757: "When our liberty is invaded, it is sufficient reason for our making war for the defense of it. Liberty is one of the most sacred and inviolable privileges mankind enjoys. To live is to be free." The New England people had listened for over a century to spirited sermons about their natural right of civic liberty when the tocsin of the Revolution was sounded. An unbroken line of sermons had enlightened them on the nature and extent of that fundamental right. Yet at no time was this doctrine preached with such force as during the eleven years immediately preceding the Declaration of Independence. When finally in 1776 that famous document was issued, it but restated a doctrine that had been ringing from New England pulpits, that man is endowed with the inalienable right to liberty.

The right to property, another natural right, was always urged conjointly with that to liberty. This term was understood from the first to imply freedom from oppressive taxation, security in the enjoyment of the fruits of one's labor and protection against arbitrary measures which would rob one of one's lawful possessions. Nathaniel Hunn defined his right in 1747 in a sermon as a free and secure enjoyment of one's just rights, as freedom on the one hand from oppression and tyranny, and from heavy and unreasonable taxes, which snatch the fruits of one's labor from one's hands, on the other. And in 1775 the Rev. Elisha Fish described it as the

right of every individual to enjoy the fruits of his labors, a right given him by God, "a human birth-right that is inalienable by man." His sermon was printed and widely read at the time.

Ministers warned the authorities against oppression of the people and especially against imposition of heavy taxes. As early as 1644 they urged the magistrates of Boston to uphold the liberties of the people and not surrender a vessel in the harbor to the English commission, pleading the principle: "salus populi suprema lex." The Rev. John Wise, of Ipswich, in 1686 suffered imprisonment rather than pay taxes which were levied unconstitutionally. The question of over-taxation became a burning one fifty years later, and we find the ministers voicing the complaints of the people about burdensome taxation which, they believed, would deprive them of their rights of liberty and property. It was then that the Rev. Jared Eliot explained in a sermon delivered in 1738 what kinds of taxes must be considered just or unjust.

Levy of onerous taxes was always denounced by the New England ministers as oppression. Samuel Stoddard, preaching at Boston in 1703, said: "When people are put to unnecessary charge, they are oppressed. It is directly contrary to the office of rulers to lay heavy burdens on the people." The Rev. Elisha Williams in 1744 wrote in a popular tract: "Every man has a right to his person and property; he has also a right to defend them, and a right to all necessary means of defense and a right of punishing all insults upon his person and property." And in 1755 the Rev. Moses Dickinson argued in a sermon in favor of a war in defense of lives, liberties and properties. Four years later the Rev. James Lockwood preached: "Our lives and limbs, our property and estates, our rights and liberties lie at no man's mercy." Thus the New England ministers had prepared the people to repudiate the Stamp Act and to assert their constitutional right to be taxed only by their consent in person or by representation. Finally the right to property which had been preached for more than a century from New England pulpits was written into the Declaration alongside of the rights to life and liberty.<sup>6)</sup>

*V. All Men are Created Equal; They Are Endowed by their Creator with Certain Inalienable Rights.*

Since civil government is founded, as the New England ministers taught, on the common consent of the governed, it is plain that before governments are set up man is in a state of nature, in which no one holds authority over another and all are thus equal. The Rev. John Wise was the first New England minister to discuss this problem of natural equality. In 1717 he wrote that man in his natural state enjoyed absolute liberty, so that he was not subject to the authority of any other man; hence all men were equal in authority. It was necessary to restrict this absolute liberty and un-

<sup>6)</sup> Baldwin, op. cit., pp. 16, 22, 53, 66, 69, 85-89, 127.



limited equality when the civil government was organized and the society, which is the state, was formed. It was then that certain rights were surrendered and delegated to the state officials. For the greater part the ministers regarded natural equality as synonymous with this absolute equality which was supposed to have been enjoyed by man prior to the formation of governments. This original freedom could be restricted only by free consent, yet must be limited out of regard for the common good of the society. The problem, however, remained to determine what original rights were to be ceded or retained, and to what degree that was to be done.

On the other hand a well formed state or government, the New England ministers argued, may return to a state of nature. This occurs, according to them, whenever tyranny and arbitrary power nullify the ends of good government. As early as December, 1765, the Rev. Stephen Johnson announced in his widely read Fast Day Sermon the return of the British colonies to a state of nature. The abolition of their charters, the destruction of their governments, he argues, severed the connection of the colonists with Great Britain and thus left them "absolutely in a state of nature and independency". This is the first mention of the restoration of a state of absolute equality under the state of nature. Certainly this opinion was often repeated by other ministers up to the Declaration of Independence and even later, when certain sections and towns still were considered as being in that state.

Regarding equality in states which had been duly organized and functioned well, the New England ministers taught it must be interpreted as denoting equal respect for authority on the part of the citizens. Before long, however, those ministers defined equality as expressing an equal share in the enjoyment of those natural rights which were never surrendered to the state authorities. The Rev. Elisha Williams voiced this doctrine most vigorously in a tract published in 1744. "As reason tells us", he writes, "all are born thus naturally equal, i. e., with an equal right to their persons; so also with an equal right to their preservation and therefore to such things as nature affords for their subsistence. Thus every man has a natural right to his own person and his own actions and labor which we call property". Here we hear the ring of the Declaration of 1776 so clearly that we might be inclined to believe the latter was modelled on the tract of 1744.

Now and then, however, we find New England ministers advocating, in addition to political equality, a sort of greater economic equality. Beginning with the year 1770 some preachers began to raise their voice against the abuse of concentrating wealth in the hands of rulers and their officials and against the creation of monopolies. In 1773 the Rev. Benjamin Trumbull advocated in a sermon that property be divided as equally as possible and a few persons not be permitted to possess most of

the property of the country; such inequality would become dangerous, he argued, since thereby wealthy persons would preempt all important positions of the government and be able to oppress their fellow men and gradually degrade them into a condition of servitude, whereby they would be robbed of their true liberty. The Rev. Ebenezer Baldwin believed greater equality in the distribution of riches would spell greater political equality.

A score or more of consistent ministers began about 1770 to oppose Negro slavery. They realized that the natural right of liberty could not be limited to the white settlers of the British colonies. Moreover they felt the inconsistency of clamoring against British measures as tending to enslave the white colonists while the colonists themselves kept slaves. Thus some ministers became advocates of emancipation. The Rev. Samuel Cooke, of Andover, was one of the earliest ministers to oppose slavery (in 1770).

Time and again the New England ministers sought to combat teachings of extreme political equality. This was especially the case in Connecticut toward the end of the seventeenth and the beginning of the eighteenth century when the ministers preached against "levelism", or anarchical tendencies. The Rev. Elisha Williams remarked in a sermon, delivered in 1723, that some were crying: "All men are of the same flesh and blood, and why should any exercise government over others". Thus in different periods and in different places men were found condemning every form of government as a breathing sedition. To these men the ministers explained that God had decreed that despite political equality there should be differences of other kinds among men, and especially submission to the law's authority. That neither tyranny nor anarchy displeasing to God was the burden of numerous sermons. "The majesty of law must be revered where the liberties of the people are secured", Benjamin Stevens preached in 1761.

That natural laws are inviolable was a truism to the New England preachers; even God Himself they believed, could not break these laws nor violate these rights. In 1738 the word inalienable came to be used in connection with these rights. The Rev. John Barnard said in a sermon: "A people has still an unalienable right to make the best of the Bibles". This is the first use known to have been made by a New England minister of the term which was soon to become so general in sermons and political tracts and which finally was embodied in the Declaration. By the year 1763 the ministers had inserted into the catalogue of inalienable rights besides a number of rights pertaining to religious affairs—such as choice of ministers, upholding of covenants, reading and interpretation of the Bible—liberty of conscience—the following inalienable rights pertaining to civil affairs: freedom of reading and speech, inviolability of compacts, choice of public officials, the privileges of trial and appeal, enjoyment of the fruits of one's own labors, taxation for the common welfare, all privileges granted in the



agna Charta, and finally, by implication, the right to resist any encroachment upon the foregoing rights. All laws passed in violation of such rights were regarded by the ministers as null and void.

Thus the New England ministers had paved the way for the Declaration which endorsed these inalienable rights either by express terms or by implication. The pursuit of happiness mentioned in that document is only another expression for right to property and the fruits of labor.<sup>7)</sup>

VI. *"All Experience hath Shown that Mankind is more Disposed to suffer, while Evils are Sufferable, than to Right themselves. But when a long Train of Abuses Evinces a Design to Reduce them under Absolute Despotism, it is their Right, their Duty to Throw off such Government."*

The political doctrine expressed in these words of the Declaration had likewise been taught long before by ministers of New England and accordingly had a familiar ring in the ears of the people. In 1701 the Rev. Joseph Belcher preached in Boston that tyranny, unless very extreme, is better than anarchy. When later the troubles with England began, the ministers set forth in their sermons and tracts how far the inalienable rights extend, and how the nature of the abuses and usurpations of the government would establish beyond a shadow of doubt both the legal right and the moral obligation to resist the encroachment upon their God-given rights. The Rev. Andrew Eliot, of the New North Church of Boston, preached on May 1, 1765, before the Governor and the General Court: "Submission to tyrannical perversion of power is a crime, an offense against the state, against mankind, and against God". Stephen Johnson in December, 1765, stated in his well-known Fast-Day Sermon: "Men have no right to give up liberty; they cannot do it without betraying the invaluable rights of posterity". With the impending capture the ministers became more passionate in speaking about the natural rights of men and citizens. In May, 1776, the Rev. Judah Champion declared in a sermon that people cannot throw away their liberties wantonly, without a life and death struggle; they cannot do that "without incurring Jehovah's most tremendous indignation and curse".<sup>8)</sup>

JOHN M. LENHART, O. M. CAP.  
Westerville, O.

The object of gain is that by its means man may provide for himself and others according to their state. The object of providing for himself and others is that they may be able to live virtuously. The object of virtuous life is the attainment of everlasting glory.

ST. ANTONINO (1389-1459),  
Archbishop of Florence

## The Miner's Lot

Coal mining is one of the basic industries on which rests the gigantic structure of modern Capitalism. Lacking coal and iron, no modern State may hope to compete with one possessing these natural resources in sufficient quantities.

Our country owes its rapid industrial development, and the ease with which it has acquired wealth, to a great extent to vast stores of these two minerals. But how illy have those fared who extract these gifts of nature from the bowels of the earth! The history of both coal and iron mining in the United States has, since their inception as major industries, been marked by incessant strife, feuds, which do not appear to us so inhuman and cruel, as they are, because their terrible meaning and destructive influence on individuals, families, and Society is hidden under the euphemistic and accustomed appellation of 'strike' and 'lock-out.'

The miners, who, with their families, bear the brunt of the battle, have suffered for a century injustices and hardships surpassing those imposed on the members of any other class of American wage workers. Even the ballads pertaining to strikes, contained in the interesting volume collected and compiled by Mr. George G. Korson,<sup>1)</sup> reveal but faintly the tragedies enacted during this protracted civil war, as waged in the Pennsylvania coal fields. Referring to what is known as the 'Long Strike,' conducted in 1875, the author of this book says, that, while it began in February, it dragged itself out to the middle of June, "when the men, their families starving, submitted. They returned to work humbled in pride, and broken-hearted. Gone was the Union and lacking its protection. They entered upon a condition of existence that was altogether tragic. There the Union lay buried in its grave, because the great operators, abetted by a coal and iron police, recently established, and by a resort to the black-list, willed it so."<sup>2)</sup>

Almost sixty years later, and thirty years after the great anthracite coal strike of 1902, the operators in certain coal fields are once more engaged in an effort to establish industrial absolutism, based on nothing better than the power of wealth to dictate to the worker conditions of work and the price he shall obtain for the only commodity that is his to dispose of, his labor. And again, as on so many former occasions, Society and the State stand idly by, pretending these things do not concern them! Such is the condition that has prevailed in West Virginia and Kentucky over a number of years; Ohio, Indiana and Illinois have likewise witnessed public authority upholding the law and the rights of property without due regard for the human element involved and social justice.

The State in the rôle of policeman does not promote love and genuine respect for public au-

<sup>1)</sup> Songs and Ballads of the Anthracite Miner. N. Y. 1927.

<sup>2)</sup> Loc. cit. pp. 160-161.

<sup>7)</sup> Baldwin, pp. 28-82, 101, 127 sq.

<sup>8)</sup> Baldwin, pp. 36, 101, 102, 126, 132.



thority. Nor will men eternally submit in docile fashion to conditions, such as those obtaining wherever a shaft has been sunk for mining purposes in these United States, crudely, but graphically pictured by Henry Reich, Jr., in the *Daily Worker* some years since:

"... The lockout. Mine shut down.  
I've been without a job for months. The town  
Is dead. No work. The court long since decreed  
We must get out. What of the bitter need  
Of shelter for our children. What of wind  
And biting cold. The weather's most unkind.  
The company has said that we must go.  
And here our furniture lies in the snow."

Miners, once in European countries among the most honored and highly organized of all workers, thus reduced to a state of wage slaves, cannot be blamed, should they consider constitutions and codes of law instruments forged in the interest of capital to the detriment of human flesh and blood. What bitterness must not crowd the minds and hearts of individuals, engaged in one of the most important basic industries of the nation, in the hour that calls for the exclamation:

"... Now here we stand  
Evicted from our home—in Freedom's land!"

F. P. K.

### Warder's Review

#### Prosperity (1914-1929)—and Now What?

MAHMUD.

Blood is the seed of gold.

DAOOD.

It has been sown,  
And yet the harvest to the sickle-men  
Is as a grain to each. . . . .

MAHMUD.

The prey-birds and the wolves are gorged and sleep;  
But these, who spread their feast on the red earth,  
Hunger for gold, which fills not.—See them fed;  
Then lead them to the rivers of fresh death.

SHELLEY<sup>1)</sup>

#### Frankness Not Popular in a Democracy

The utter frankness of certain statements Alfonso de Albuquerque, the great Governor of Portuguese India, addressed to his king, is remarked by the author of a recent monograph on the life of the conqueror, Professor Edgar Prestage. He quotes sentences such as these:

"If you will look at our regulations and orders, you will find one contradicting the other. Each year you change them."—"If you ask me why I do not punish them as they (his enemies) deserve, it is because I am never on shore or in command of your factories. Moreover, what can I say against Lourenco Moreno, who came with so much credit and authority from you? If I were not afraid of you, I would send home a dozen of these critics in cages."

In explanation the historian remarks, "it was a

<sup>1)</sup> Hellas, A Lyrical Drama.

frank letter for a so-called absolute ruler to receive but the Portuguese spoke plainly to their king until the time of Pombal."<sup>1)</sup> Much plainer than any official, serving a Democracy, would dare speak to his master, the people. The multi-headed "king" is indeed inclined to act the unreasonable tyrant, less amenable to the influence of truth and justice than the average individual ruler, because the moral conscience is more difficult to reach than the individual conscience, and because the personal sense of responsibility, absent only in monarchs of the type of a psychopathic Nero, or one of a long line of autocrats, such as was Peter the Great, is not found in the mass.

#### Economic Considerations and Japan's Aggression

The Greeks of old declared all wars were waged for the sake of gold. While in recent times only the Boer War had for its principal objective, not coined gold, so at least the gold mines of the Rand, the economic interests of nations have, in the past 60 or 70 years at least, constituted one of the most, or perhaps even the most potent factor driving nations into armed conflict. Of recent years only the World War was, to an extent, caused by nationalism and considerations of a nature other than economic. Nevertheless, the policy pursued by Germany in Asia Minor certainly influenced before all Great Britain to assist in stacking the cards against the Berlin Government.

Reviewing the Lytton report, which has to do with the Sino-Japanese impact in Manchuria, the *Economist* says some pertinent things regarding the condition created by Japan, tempted to strive for a foothold in what it is now pleased to call Manchukuo. While it is, of course, well understood that considerations of population as well as those of an economic nature drew Japan into this adventure, the fruits of which certain nations are so little inclined to permit her to reap, the London weekly would remind the statesmen at Tokyo:

"Even supposing that Japan were able eventually to subjugate effectively the whole of Manchuria at the formidable cost in blood and treasure and time, which this undertaking would undoubtedly involve, what would she have gained, either economically or strategically?"<sup>2)</sup>

The mouthpiece of a nation well satiated with the spoils of her conquests the world over, the *Economist* goes on to declare:

"Economically 'Osaka . . . has always depended more on Shanghai than on Dairen,' and 'Japan depends for the bulk of her commerce far less on Manchuria than she does on the United States of America, China Proper and British India' [quotations from the report]. Strategically Japan can only make herself mistress of Manchuria at the price of eventually drawing down upon herself counter-attack from China and Russia in combination;

<sup>1)</sup> Portuguese statesman (1699-1782); banished 1772 after he had virtually reigned over Portugal in absolutistic fashion, abusing the Inquisition for political purposes. Drove the Jesuits from Portugal and all Portuguese Colonies, and expelled the Papal Nuncio in 1760. Darling of the Enlightenment and Freemasons, Pombal exerted a most evil influence on his times.

<sup>2)</sup> Loc. cit. Oct. 8, p. 626.



ring the suspicion and hostility of all the white nations that have seaboard on the Pacific, and of the possibility of finding herself in the position of Germany in the world war."

But whence this great concern over the unrighteousness of Japan's action in Manchuria? It may be true that, to quote the *Economist* again, "no country—not Japan, not China, not a world at large can afford to let this last opportunity for saving the future peace of the world go by." However, the suspicion is warranted that it is fear of a vast territory, as promising of economic possibilities as one in question is, may, behind closed doors of opportunity, enrich only Japan and not those "white peoples" who, during the past few hundred years, have enjoyed a monopoly of exploitation of the world's resources at the expense of native races. It has dictated the sensible advice addressed to statesmen at Tokyo by the distinguished London weekly.

### Masonic Propaganda?

It was a number of years ago we first observed stamps on letters from the Philippine Islands to have been cancelled in a peculiar manner, with a large five-cornered star, a Masonic symbol. A letter recently received from the Philippine Islands revealed to our mind these cancellations, a few of which we preserve. The writer declares:

"The Catholics in these Islands are not well organized; I believe this to be the reason why, although they are so numerous, their influence is quite negative. On the other hand, Freemasons are well organized and very active, and, moreover, ready for any emergency."

The cancellation referred to would seem to indicate the Masons in the Islands to be clever propagandists. Some of our readers may doubt the likelihood of postmasters using a Masonic symbol officially for the purpose of cancelling postage stamps on letters passing through the mails. Let Sigmund Rothschild, author of "Stamps of Many Lands", enlighten them regarding this point. His chapter "Odd Cancellation" contains the following remarks:

"Fraternal cancellations were sometimes used [i. e. in the U. S.], where the postmaster was a Mason or Odd Fellow."<sup>1)</sup>

Moreover, the influence of the Grand Orient of France, much more aggressive than American Freemasonry, makes itself felt throughout the Latin world. To make use of the opportunity to broadcast a Masonic symbol in the manner described would agree with the propagandistic tendencies of this insidious institution whose headquarters are at Paris.

That the influence of the Grand Orient at Paris may well extend to the Philippines, something Francis Yeats-Brown says in "Golden Horn," from the press only in August, makes credible. While discussing political conditions existing in Turkey prior to the World War, the author, a member of

the British expeditionary forces in the Near East during the war, and a prisoner of the Turks for three years, refers to the fear Sultan Abdul Hamid had of the revolutionary secret society called the Committee of Union and Progress. "He knew," Yeats-Brown declares, "the Committee was affiliated to the Masonic Order of the Grand Orient, and maintained two flourishing Lodges—*Macedonia risorta* and *Labor et lux*—which he (the sultan) had not dared to close for fear of complications with the Italian Ambassador." And having recorded this as Abdul Hamid's opinion, the British soldier and author asserts on his part: "That international octopus, the Grand Orient—so different from Anglo-Saxon Masonry—had tentacles everywhere, from the bootblacks of New York<sup>2)</sup> to the lickspittle Levantine pashas at Constantinople."<sup>3)</sup>

### Contemporary Opinion

The greatest human need, perhaps, is the formation of leaders, writers, thinkers, among the coming generation of those who are receiving the benefit and the responsibilities of higher education.

Annual Report, the Catholic Social Guild of England<sup>4)</sup>

Because Capital both in the shape of money and the means of production, is merely a passive factor in production, itself the creation of nature and labor, its ownership grants no more right over the only active factor of production, labor, than does the possession of natural resources.

From the program of International Political Economy, adopted by the International Federation of Christian Trade Unions

Since we have largely succeeded to disarm the individual citizen—to carry a revolver openly or plant a machine-gun in front of one's door is not common usage—it should be possible to wrest from the nations the murderous instruments of war, provided we seriously desire to do so. It is not by extension of preparedness, or increase of armaments States are prevented from attacking each other. On the contrary: the farther the activity of arming is carried, the greater the danger such equipment will be put to use some day. Only through general disarmament will it be possible to secure peace, and it must be brought about by a machine. Not however by a machine of steel plates and dynamite, but by the machinery of a legal and economic organization that will make it impossible, by linking internationally the destiny of

<sup>2)</sup> Loc. cit. London, 1932, p. 12.

<sup>3)</sup> Turkish subjects, Greeks, etc.

<sup>4)</sup> Oxford, 1932, p. 9.

<sup>1)</sup> Loc. cit. N. Y., 1932, p. 132.



nations, for a people to break from the ranks and constitute themselves a warlike exception.

PETER LIPPERT, S. J.,  
in *Stimmen d. Zeit*<sup>1)</sup>

[It is impossible to escape] the conclusion that one, at least, potent cause of today's depression, has been a concealed system of inflation. Economic policy in the United States after the war was to boost production from its artificially stimulated maximum in war-time to a still higher peace level. Goods were sold to the American public on credit through the hire-purchase system, and abroad on credit through the working of loans granted by the American banks to banks and municipal or industrial corporations in the purchaser countries. The whole process was, with slight differences, a yet greater Kreuger swindle, except that Kreuger swindled the people who gave him money, whereas in the American case the people who gave the money swindled themselves. For, against the goods produced on this magnificent scale, there was no real money to be set at all; that is to say, no work was being done or services supplied to pay for them. Everything was being done on credit, in other words by a system of currency inflation. The building was a mere house of cards and, when it grew top heavy, fell.

*Saturday Review*<sup>2)</sup>

The American Federation of Labor has at last come out in favor of compulsory unemployment insurance by State law—another opportunity for the critics of the Federation. The Federation, we are again reminded, is archaic. The truth of the matter is that the Federation works as well or as poorly as any democratic organization of its kind. Its greatest fault—not an uncommon one—is that it does not rise above the level of its own membership. The members support the one hundred and ten national unions that constitute the Federation. They want certain things. If the present officers do not work for the objectives the members have in mind others will.

Most people seem to think that the American labor movement is a reform movement. Far from it. Its main purpose is to attain certain concrete objectives by economic pressure. In his Labor Day speech, Matthew Woll said that "labor fears a strong State." Rightly so. If the State does everything, what is the use of private organization. Why should working men give part of their hard-earned dollars to support a labor organization.

*The Catholic Charities Review*<sup>3)</sup>

Here is a recent excursion into prophecy indulged in by one of Dr. Nicholas Murray Butler's hired hands, and chronicled by the up and coming International News Service:

"Today's marriage customs will disappear by 1950 and

only men and women who give indications they will be good parents will be licensed to marry and have children." Professor David Sneddon, of Teachers College, Columbia University, told a class of summer students."

The one flaw I see in Professor Sneddon's projected connubial utopia is that licenses—dog, motor car, marriage and what not—do not grant themselves automatically. They represent the authority and the judgment of some human being or some group of human beings. So the question follows: Who will license the licensers? Or, (as Juvenal neatly put it to the ancient Roman gentleman who had set sentries over a frisky wife) Who will watch the guards?

A fundamental fallacy in practically all scientific and eugenic projects is that they assume a non-existent preternatural power in the background, which will enforce their proposed laws, once passed, with absolute and unerring wisdom, honesty and success. This touching faith in the sagacity and disinterestedness of the politicians and bureaucrats of the future has in it a quality of child-like innocence, highly pleasing to the contemplative mind, but in a faith that tough old realists, like me, cannot bring themselves to share.

W. T. W. in *The Catholic Virginian*

I came across a very queer "dive" in Soho<sup>1)</sup> one day. It was a shabby refreshment bar at the back of a sordid building in a stinking lane. When I entered all the lights went out. (I was a stranger.) A lamp was flashed in my face, so that, though I couldn't see the occupants of the room, they could see me. But as I wasn't a P. C. [police constable] or a known informer all was well. If I had been either of these—there was a side way out! The place was a self-styled Communist "Dante," run by a curious-looking being whose customers included the most disreputable of Hyde Park tipplers. . . . Everybody in the place seemed to have something to sell—a book, a watch, or some trivial thing picked up in the street or in somebody's pocket.

What a forlorn bunch of human beings, I thought. (Were they human?) They were waiting for a "bloody revolution." At the time they were beggars, and at the worst something worse than mere petty crooks. And outside, many yards away, decent suburban folk were eating their livings in pretentious buildings, ignorant and careless of all this wretchedness. I felt shouting from the house-tops: "Set fire to Soho! No one will miss it!" And I couldn't help wondering how these wretches had come to descend to such depths. But suddenly I realized that it was because those at the bottom always bear the ultimate burden of the world's sorrows. And, knowing this, I felt sorry for them.

SCOTT PEARSON,  
in "To the Streets and Back"<sup>2)</sup>

<sup>1)</sup> Mensch u. Maschine. Loc. cit. No. 7, 1932, p. 5.

<sup>2)</sup> Sept. 17.

<sup>3)</sup> Oct. 1932, p. 238.

<sup>1)</sup> A London slum.

<sup>2)</sup> London, 1932, p. 229-230.



## SOCIAL REVIEW

### CATHOLIC ACTION

Cardinal Leme, Archbishop of Rio de Janeiro, inaugurated a Catholic Institute of Higher Studies in the Brazilian capital as the first step toward a Catholic university.

The institute has been placed under the protection of Our Lady Help of Christians and St. Albert the Great.

The fund for the help of Russian students and other refugees, whose headquarters is at the Arveche de Paris, has to date given 158 full annual burses to 136 students and 256 partial burses to 190 students. Financial aid has been given to 331 refugees, and help of various kinds to 23,000 individuals and 30 associations.

Over 57,000 francs was thus expended during the academic year 1930-31, and 620,000 francs since 1922. By this example for their separated brethren the French have set a fine example to Catholics in other countries.

A splendid work of charity is in existence in Marseilles, France, where much is being done to help the unemployed. The Night Refuge, founded in 1872 by Francois Massabo, is in the hands of the Brothers of St. John of God, and under the direction of the present Superior, Brother Eliseus, has enormously extended the scope of its work.

The statistical record of the assistance rendered during the last twelve months is remarkable. Ten thousand, one hundred and fifty "cases" have been taken in and cared for; 291 have been placed in hospitals; 157,588 hot meals have been served; 95,900 other people have been fed in one way or another; 78,794 wayfarers have had a night's lodging, with other comforts, including a bath if they desired; and 1,426 were found employment.

This year's Conference of the National Council of Catholic Men will be held at Pittsburgh on November 21 and 22. It is proposed the deliberations and recommendations shall include the following subjects:

More general participation by Catholics in national and local movements intended to promote a speedy recovery of industry; marshaling of Catholic forces in support of national and local programs for the relief of the destitute,

Other questions scheduled for discussion are: Catholic education, and the means to foster, promote and support the fostering and promotion of interest in the Catholic press, and the means to establish active co-operation on the part of laymen with the Catholic press, and publishers of Catholic magazines and literature.

While the next Congress of the International Union of Federations of Catholic Women will not be held until sometime in 1934, its general theme, "Education According to the Concept of the Encyclical of Pope Pius XI.," has already been chosen, and has the place of meeting, the Eternal City.

Beginning the 26th of September last several of the committees, charged with preparing for the great Congress, met at Lucerne. The extensive and highly interesting discussions covered a broad social field staked out in advance. Thus on September 28 and 29 the following subjects were dealt with: "Intellectual Work," "Industrial Work," and "Agricultural Work." The following subject under the second head seems of special interest: "The Influence of

Wage Work of Married Women on the Education of Children."

The organization of Catholic working- and professional men is growing apace in Europe, fostered by conferences and congresses devoted to the discussion of the problems of the individual classes and estates. A noteworthy occasion of this kind is to be conducted at Quimper in the Bretagne on November 27 and 28, and to be known as the first Breton Social Maritime Congress.

Inaugurated under the patronage of the Syndicate of Maritime and Allied Occupations (C. F. P.), and the French Federation of Maritime Professional Syndicates (C. F. T. C.), the congress is to devote itself chiefly to the discussion of economic problems affecting the fisheries. The announcement speaks of the extreme gravity of the maritime situation in Brittany and its effect on fishing and fishermen, and the necessity of meeting the situation. The congress is to inaugurate a concerted effort and establish a program in which all men and associations of good will may collaborate.

Twelve countries were directly represented at the annual meetings of the Apostolatus Maris Internationale Concilium held in Amsterdam, September 10-12, under the chairmanship of Admiral Sir E. Charlton, K. C. B., K. C. M. G.

Mr. A. Gannon, the organizing secretary, reported that one of the chief gains since last meeting had been the establishing of A. M. work in Italy, with Genoa as its chief center, and a special ovation was given to Msgr. Ferrari and the three Italian delegates who accompanied him to Amsterdam. The Secretary's report stated that there are now 47 Catholic Seamen's Institutes, 14 whole-time and 128 part-time Port Chaplains, and that more than 200,000 seafarers are now receiving services through Apostolatus Maris channels in the course of each year.

A committee was organized on this occasion with a view to promoting services for Catholic stewardesses and other women seafarers in all ports. The Genoa A. M. Section has taken a leading part in this new and necessary development of sea-apostolate work, and the committee elected an Italian lady delegate as its first secretary, and the Rev. D. M. Chute (Genoa) as chairman.

Among the religious congregations founded in recent years, the Sisters of Service, whose headquarters are in Toronto, have more than warranted their existence. Working from coast to coast in the various provinces of the Dominion, these Sisters since 1922 engage primarily in four activities: Social Service (port work, hostels, settlement work); Health Service (hospitals, district nursing); Educational Service (schools in the sparsely settled districts); Religious Service (catechetical courses by mail and teaching catechism in the country to children living far from the church).

The social service referred to is carried on entirely in the interest of immigrants and their children. The port work consists of reception and care of Catholic immigrants at Canadian ports of entry, while in the hotels the immigrant girl or woman finds a home in the New World. The settlement work is carried on among the children of foreign parentage.

At Halifax the Sisters between 1925 and 1932 met 1,288 boats, and 19,278 persons obtained references at points of destination. During the five year period, 1927-1932, 16,138 immigrants arriving at the Port of Quebec were similarly served. The other activities engaged in by the Sisters of Service are also revealed in favorable statistics.—The Con-



gregation consists at the present time of 51 Professed Sisters, 11 Novices, and the same number of Postulants.

### BIRTH CONTROL

The question of the most practical means that could be adopted by Catholic doctors to counteract and frustrate the pernicious and open advocacy of birth prevention at ante-natal clinics and public welfare associations was discussed at the annual meeting of the Glasgow and West of Scotland Branch of the Guild of St. Luke and SS. Cosmas and Damian on October 2.

Mothers who came under the care of these institutions were being insulted and condemned for having large families, it was stated. They were not able to defend themselves, hence they ought to be protected by the Catholic body as a whole and by Catholic doctors in particular.

### RELIGIOUS PERSECUTION

A strong plea for the intervention of the League of Nations on behalf of the "tens of thousands of Christian martyrs in Soviet Russia," has been presented to M. Guiseppe Motta, the Catholic President of Switzerland, by thirty-seven Federal Councillors of the Swiss Confederation and 170,000 Swiss citizens of voting age.

The petition declares that the "silence of the Swiss people or their Government, under the circumstances, is not compatible with our institutions, dignity, or good will," and urges the members of the League to intervene and use their good offices to obtain an amelioration of the conditions under which the multitudes of Russians who refuse to surrender their religion, live. Christianity in Russia is persecuted with "barbarism and slavery," says the petition, and the stamping out of religion in such a big country will be a menace to the moral progress and civilization of other countries.

### FEMINISM

A new departure in the field of organization of Catholic women was recently inaugurated in Pittsburgh. Named from Margarent Brent, a Catholic (born in 1600, died 1661), said to have demanded, on January 21, 1648, vote and representation for herself (certainly an individualistic demand; Ed. S. J.) in the Maryland Assembly, it is at present engaged in organizing units in each voting district and its purpose is to unite Catholic women in closer union in civic and political life; to sponsor and promote the enactment of such laws, and support all legislation, that will benefit the home and better the conditions of all workers (especially women), whether in home, office, professions, trade, field, factory or in service; to oppose strenuously any legislation endangering country, church or home; to promote by meetings, papers, radio and discussions a better understanding and interest in the development and maintenance of the highest ideals in politics, and honest, clean government; to oppose vigorously all waste in public funds; to aid in all measures for public good by co-operating with other bodies, educational, philanthropic and social, to foster the principles of America; to be non-partisan in action; to have as its motto: Deliberate with caution, but act with decision; yield with graciousness, but oppose with firmness.

A few of the initial activities comprise: Old age pen-

sions, minimum wage for women, unemployment insurance, repeal of blue laws, repeal of 18th amendment and immediate modification of the Volstead act. Repeal of Pennsylvania Snyder act. Encourage voting and urge all election days be declared holidays. Prohibit any religious test whatever for teaching in the public schools. Advocate elimination of poll tax and perpetual registration.

### BOYS' COURT

Chief City Magistrate James E. McDonald of New York City announced that a special magistrate's court would shortly be established for the trial of youths from sixteen to nineteen years of age. The court would be similar to the Boy's Court of Chicago and would have power to deal only with youths convicted of lesser offenses or wayward minors.

In announcing this new court, Judge McDonald stated that it was an experiment. He is quoted in the *New York Times* as in doubt whether such a court would remedy the growing problem of juvenile delinquency. "The children's court," he said, "is the proper place for the cases of old as well as younger adolescents. When the case of a minor has been through a magistrate's court, even if it is adolescent division, that minor may be said to have a criminal record; but when the case has been handled in children's courts, it has merely been one of juvenile delinquency, and the youth, therefore, has a much better chance to rehabilitate himself for the future."

The Chairman of the Courts Committee of the Brooklyn Bureau of Charities, in urging the creation of this court, points out that changes in the law are also necessary to provide lesser penalties for young offenders.

He further insists such a court requires a judge specially trained to deal with boys, and also an adequate corps of probation officers.

### DISFRANCHISED AMERICANS

"That protest vote—obviously whatever its size is not going to be a correct register of disillusionment," the *Social Service Bulletin* believes. It recapitulates in brief an article by Ernest Jerome Hopkins, published in the *New Republic* of October 12, contending that millions of our people are suffering virtual disfranchisement. First there is the Negro population of 15 southern states, about five million of them disfranchised; and a similar number of foreign born in the country, mostly in the North, who cannot vote because of an arbitrary naturalization law. Then there are many thousands who have no vote because of state laws which require the payment of a poll tax—how many cannot scare up the dollar!—or because of tax delinquency, or property qualifications, or requirement that the voter be employed.

"Far subtler in their operation" are laws about residence requirements. Myriads of families are out on the road in old cars; millions of unemployed floaters go back and forth on the railroads or on foot—"no large city, hardly a medium sized town is without its 'Hoover Village' of its shack cities; and everywhere the parks are full. Finally, there is that migration, greater but less spectacular, of folk shifting "from farm to town and town to farm, from a west side apartment to an east side tenement, from better quarters to cheaper quarters. Goodness knows how many Americans are going to lose their votes because they have tried to save a few dollars on the rent. (Because they gave up the house and went to live with a person who had a job."



### INTERLOCKING DIRECTORATES

A vigorous stand against interlocking directorates or holding companies for life insurance companies and also against alliances of these companies with banks or investment companies through stock ownership, was adopted by the national convention of insurance commissioners at their sixty-third annual meeting, held at Dallas, Texas, in the middle of October.

The question of interlocking directorates has been under consideration by the commissioners for two years and was brought into bold relief early this year when the Southern Life Insurance Company of Louisville and the Security Life Insurance Company of America of Chicago, affiliated concerns, failed in quick succession. These concerns had been controlled by the Keystone Holding Company of Hammond, Ind., also in receivership.

Two speakers charged that the failures of these companies was due to the interlocking directorates, these speakers being Commissioner S. A. Olsness of North Dakota, who introduced the subject, and Commissioner Joseph B. Thompson of Missouri, who corroborated the allegations of Mr. Olsness.

### AGRICULTURAL COMPETITION

Initial shipments of Canadian apples to the British Isles this season have, a Canadian government report declares, sold very quickly for prices well in advance of those secured in 1931.

In view of the quick disposal and higher prices secured from the first shipments, confidence is felt among exporters that shipments of more than 45,000 barrels now en route to the British market will bring encouraging returns.

The popularity of Canadian tobacco in the United Kingdom is steadily increasing, according to a statement recently issued by the Canadian Government Department of Trade and Commerce.

During the first eight months of 1932, a total of 8,950,568 pounds of Canadian tobacco valued at \$2,545,380 was exported to Great Britain as compared with a total of 17,128 pounds valued at \$1,429,892 for the corresponding period of 1931. The increase, both in quantity and value, is thus approximately 100 per cent. The figures deal only with unmanufactured tobacco.

### TAX REVERTED LANDS

A social and economic problem, unheard of at least in modern times, has arisen over the question of what to do with land that has reverted to the State because of the inability of owners to pay taxes.

To get at the reasons why farm and forest lands have been given up by the owners, and to find the uses these lands are best adapted to, are main objectives in an examination and a classification of about 7,000 acres of tax-reverted lands in Little River County, Ark., now being made by the University of Arkansas and the Forest Service, Department of Agriculture, the Department announced Oct. 5. The following additional information was made available:

This county, bordering on Oklahoma and Texas, has been chosen as representative of several in southwestern Arkansas. About one in seven of its land-owners were unable to pay their taxes for 1929 or earlier years. By June 10, 1932, 20,000 acres had reverted to State ownership, and 10,587 acres were tax delinquent but had not yet reverted to the State. The total area of the county is 129,440 acres.

For Arkansas as a whole, the proportion of tax-reverted land is about  $4\frac{1}{2}$  or 5 per cent. This is only a little

higher than the average for the seven States in the territory served by the Southern Forest Experiment Station—Florida, Alabama, Mississippi, Louisiana, Arkansas, Oklahoma and Texas. The Southern Forest Experiment Station hopes to make a similar study in each of the other six States.

### MORTGAGING OF FARMLAND

Approximately 37 percent of the mortgaged farms in the United States were indebted for more than half their value on January 1, 1932, according to a survey by the Bureau of Agricultural Economics, Department of Agriculture. As of Jan. 1, 1932, the bureau says, 25.4 percent of the mortgaged farms were indebted for 25 percent or less of their value; 37.9 percent were mortgaged for between 25 and 50 per cent of their value; 21 percent were mortgaged for between 50 and 75 percent of their value; 10.7 percent were mortgaged between 75 and 100 percent of their value, and 5 percent were mortgaged for more than 100 percent of their value.

The proportion of farms with high debt ratios was found in the survey to be largest in the West North Central States, where 7.6 percent of mortgaged farms reported debt in excess of their farm value on January 1, 1932; 22.3 percent showed debt in excess of 75 percent of their value, and 45.9 percent were mortgaged for more than half their value. The most favorable mortgage debt situation was in New England, where 80 percent of the mortgaged farms were indebted for less than one-half their value.

Farms operated by their owners showed a greater proportion of high debt ratio throughout the country than did farms of other tenure, 5.3 percent of the mortgaged owner-operated farms being indebted for more than their full value, as contrasted with 4.2 percent for farms operated by tenants and managers.

### WASTE

The greater part of four billions of dollars spent for constructing dwellings in New York City from 1920 to 1930 was wasted because most of the houses were unsafely financed, wastefully planned, shoddily built, and badly placed, Clarence S. Stein, president of the Regional Planning Association of America, declared October 18 in an address before the Conference on Regional Planning, Government and Administration in metropolitan areas.

"Much of the price, not only of buildings but of public services, will have to be written off to bring their cost into some relation with real values," said Mr. Stein. "Owners, tenants, and municipalities are faced with the problem of what to do with the colossal stock of dwellings that are unrelated to the needs of those who will be forced to live in them."

### DISCRIMINATING AGAINST NEGROES

There is not a State Accredited High School for Negroes in the entire State of South Carolina, says a report from Columbia, S. C., published in the Negro press. Yet, in 1931-32 the State paid \$455,000 for transporting white high school students to school in buses.

In other words South Carolina spent one-fourth as much on transporting white high school students, 16,000 in number, as was spent on its entire Negro school population of 330,000 for all purposes.



## **The Miraculous Cures by Prince Hohenlohe in the U. S. in 1824**

Alexander Leopold Hohenlohe-Waldenburg-Schillingsfürst, who died in 1849 as Titular Bishop of Sardica, became famous in Europe after 1821 by reason of numerous miraculous cures obtained through his prayers. The Pope forbade him to effect any public cures, whereupon he continued them in private. His custom was to specify a time during which he would pray together with the sick persons desiring to be restored to health. In this way he effected numerous healings not only in Germany, but also in other countries of Europe. One of the more famous was that of Miss Mary Lalor, on June 10, 1823, an account of which was published by Bishop James Doyle of Kildare and Leighlin in a pastoral letter addressed to his diocesans. The number of sick who were healed by him through prayer is countless. The saintly bishop kept up his prayer-cures till his death.

In this country the widest attention was attracted by the healing of Mrs. Ann Mattingly of Washington, D. C., through the prayers of the Prince, on March 10, 1824. The well-known American historian John Gilmary Shea gives much space to this incident in his *History of the Catholic Church in the United States*, in which he writes: "Thrown into the midst of a Protestant or unbelieving community, the faithful rarely sought from God supernatural aid in their afflictions. A spirit of faith was roused, however, mainly through the ministry of a worthy priest, Prince Alexander Hohenlohe, who urged on all recourse to prayer to obtain relief from God. He promised to offer the holy sacrifice of the Mass in concert with any who sought union with him in prayer. The results of this united appeal to the Sacred Heart were so general, and so consoling that from all countries of Europe the afflicted appealed to Prince Hohenlohe. A violent and unphilosophical attack on the Prince in the *Edinburgh Review* served to make the facts more generally known, and Bishop England in the *Catholic Miscellany* exposed the shallow reasoning of the reviewer. The complete and sudden cure of Mrs. Ann Mattingly, sister of the Mayor of Washington, D. C., came at this juncture as a most complete justification of Catholic confidence in the supernatural power of prayer.

"Mrs. Mattingly had for years labored under a severe malady which was regarded by physicians as incurable. She had not been able to leave her bed for a year, and for months at a time could not even turn. Father Anthony Kohlmann and Father S. L. Dubuisson urged the afflicted lady to prepare by a novena in honor of the Holy Name of Jesus for the 10th of March, on which day Prince Hohenlohe offered the holy sacrifice in union with those residing out of Europe. On the morning of the 10th both priests offered the holy sacrifice for her, and Father Dubuisson took the Blessed Sacrament to her. During the novena she had grown worse, but her faith was unshaken. Father Dubuisson

gave her Holy Communion, and was still kneeling before the pix which contained consecrated host when he saw Mrs. Mattingly rise slowly in the bed, stretch out her arms, join her hands and exclaim: 'Lord Jesus! what have I done to deserve so great a favor?' While all present were sobbing from emotion and alarm, Father Dubuisson rose and took her hand. 'Ghostly Father', she continued, 'what can I do to acknowledge such a blessing?' My first, my spontaneous expressions are: Glory to God! We may say so. Oh, what a day for us! He asked her how she felt. She replied: 'Not the least pain left'. 'None there?', he asked, pointing to her breast. 'Not the least, only some weakness.' She insisted on arising, dressed and walking to the table on which the Blessed Sacrament lay kneeling down in adoration. Father Dubuisson having another sick call to attend left the room soon after but returned with Rev. William Matthews, and was received at the door by Mrs. Mattingly herself. A pamphlet containing thirty-four affidavits of the attending physicians and of persons familiar with her condition for months, and witnesses of her sudden and complete restoration was printed by the authority of Archbishop Maréchal of Baltimore who said: 'I have read with considerable attention the certificates relative both to the long and dangerous sickness of Mrs. Ann Mattingly, and to the instantaneous and admirable cure which she has obtained from the mercy of Almighty God. Such is the number of the witnesses, their well-known integrity, candor, and intelligence that their testimonies are certainly entitled to the greatest respect and credibility about facts which were obvious to their senses and which they had frequent opportunities of observing'.<sup>1)</sup>

Shea adds: "The effect of Mrs. Mattingly's cure was remarkable. It seemed to revive the dormant faith of Catholics, and was followed by an increase of piety and devotion. Other cures, especially those of Sister Beatrix Myers and Sister Apollonia Digges at the Visitation Convent, Georgetown, and of L. Chevigné, professor of mathematics at St. Mary's College, Baltimore, kept alive the feeling produced, and by their far-reaching influence aroused a new spirit among the faithful".<sup>2)</sup>

These words of the historian fail to do full justice to the beneficial influence produced by the cures of Prince Hohenlohe in America. It is true that these miraculous healings revived the dormant faith of Catholics and infused an invigorating spirit into the hearts of the faithful. Yet their influence was even more far-reaching: they made a deep impression also on non-Catholics of this country. In fact, the cures of the German priest acted as a most powerful mission to them. All these effects are well described in a letter written by an Apostolic Missionary. The name of this missionary is not given, the initial letter S. merely being used. Yet in a

<sup>1)</sup> Shea, John Gilmary. *History of the Catholic Church in the United States*. New York, 1890. Vol. III., pp. 85-8.

<sup>2)</sup> L. c., p. 87.



likelihood this letter stands for S. L. Dubuisson, a Jesuit Father who had been an eye-witness of the miraculous cure. The letter is dated February 18, 1834, and addressed to the Baroness de Theux. It was published in the "Annals of the Society of the Propagation of Faith" for the year 1834. We translate it from the German edition.<sup>3)</sup>

The writer of the letter says inter alia: "The miraculous cures which have taken place in the United States during the last nine years contributed not a little to raising the Catholic religion in the eyes of the Protestants and to disabusing Protestants of their prejudices. This is surely a remarkable happening. We already know of six miraculous cures which have been obtained from God through the prayers of the famous German priest Prince Hohenlohe and in consequence of certain pious devotions prescribed by him. These miracles are authenticated; at least they have stood the test of the most rigorous examination and may perhaps in the course of time be subjected to still severer tests. The most remarkable feature of these healings is the fact that they all were effected in the diocese of the Archbishop of Baltimore. He who rules the universe seems to have concentrated these miraculous cures in a single archdiocese of the United States for this purpose that these extraordinary events should become known the more rapidly and easily from this central point in all other districts. The sudden restoration to health of Mrs. Ann Mattingly, a widow living at Washington, was the first and most striking case of this kind. I cannot give here a detailed description of this cure. It may suffice to know that on the very day on which her sudden restoration to health took place, namely on March 10, 1824, more than five hundred people came to see Mrs. Mattingly. Even quite recently (in 1833) strangers and travelers were accustomed to visit that lady in order to hear her relate how she was miraculously restored to health. The enemies of the Catholic religion attempted only once to attack this cure in public. It was not long after its occurrence that an anonymous pamphlet was published at Georgetown. Yet this mean attack lacked all solid ground, since it tried to give the lie to a great number of honest witnesses and dared to brand as fabrications their sworn statements which had been published in print and become known. This attack called forth a reply from the pen of the scholarly Bishop of Charleston, the Right Rev. John England. He investigated the matter most minutely and proved beyond the shadow of a doubt that a cure of this kind could only be effected through the direct intervention of the Creator of the universe."<sup>4)</sup>

"Before I pass on I crave leave for discussing some details of this miraculous cure. The ecclesiastical authorities did not pass judgment on the case since their procedure is very slow but sure. However, the Catholics and many of their separated

Brethren did not wait for such an official pronouncement but yielding assent to a more than mere human certainty they declared the cures to be evident miracles wrought by divine Omnipotence and Mercy. Three of the six cures in question were effected in the District of Columbia, the ordinary seat of the government. No more than two were authenticated by a great number of witnesses who confirmed their statements by oath. The first cure in point of time and the most striking of all happened in Washington itself, in the residence of the Mayor, Mr. Carbery, captain of infantry of the American Army during the late wars and brother of the lady. The cure was effected during the sessions of Congress and the Supreme Court. Mr. Marshall, Chief Justice of the Supreme Court, testified over his own signature that the Mayor of Washington deposed under oath the truth of this fact, as it is described in his statement which is one of the most remarkable of its kind."<sup>5)</sup>

"One can hardly fail to recognize here the hand of God who effected such wonders in the neighborhood of the American Capitol and within the precincts of the Capital of the United States just at a time when the Congress was in session. These miraculous cures must have made a great impression upon many excellent men and leaders of the nation. We could mention still other remarkable happenings of a similar nature which likewise took place in the neighborhood of the Capital and which in no less degree manifest the finger of God."<sup>6)</sup>

"These extraordinary events did not cause many conversions at first. The character of the Americans does not allow them to open their mind readily to convictions which would lead them quickly into the Catholic Church. The American knows only too well how many sacrifices such a change of religion would demand of him. This is the reason why he likes to hear every Catholic priest preach, yet makes up his mind to change his religion only after mature and long consideration. The miraculous cure of Mrs. Mattingly, it is true, brought back to the foot of our altars people who heretofore had run away from them in great horror. Yet this changed attitude did not come about during the first

<sup>5)</sup> The deposition of Mayor Carbery is printed in: "A Collection of Affidavits and Certificates relative to the wonderful cure of Mrs. Ann Mattingly, which took place in the City of Washington, D. C., on the tenth of March, 1824." Washington, 1824, 8vo., p. 41. Bishop England analyzed this pamphlet in the *Miscellany*, II, pp. 351-403, and subsequently issued: "An Examination of Evidence and Report to the Most Rev. James Whitfield, D. D., Archbishop of Baltimore, upon the Miraculous Restoration of Mrs. Ann Mattingly. Charleston, 1830, p. 42, reprinted in his works, Vol. III, pp. 393-447. Notes, Shea op. cit., p. 87.

<sup>6)</sup> The second cure attested by sworn statements is that of Sister Apollonia Digges of the Visitation Convent at Georgetown. See Bishop England's Works, Vol. III., pp. 472-476, and: *Guérison de Soeur Marie Apollonie Digges*. . . le 20 Janvier, 1831. Fribourg, p. 16. *Annals of the Visitation*, chapter 21. Sister Apollonia, whose tendency to tuberculosis alarmed Archbishop Neale in 1817 and who was at the point of death in 1831, lived to the year 1889. Notes, Shea, op. cit., p. 87.

<sup>3)</sup> Bd. III. Einsiedeln-Mainz, 1834, pp. 26-29.

<sup>4)</sup> *United States Catholic Miscellany*, Vol. II, pp. 56, 70.



days: they would wait till the remarkable events should become sifted in the course of time. In fact, many had serious doubts whether the supposedly miraculous cures might not be the result of illusions or gross exaggerations of some natural phenomena. Nevertheless it is certain and everything points to the conclusion that the general revival of faith which was occasioned by these supernatural cures has contributed very much toward the fact that the Americans have adopted a decided leaning toward the Catholic Church. Ever since they occurred very many Americans come to our churches and obtain instruction in the Catholic religion with the result that they find calmness of mind and peace of heart in reunion with the Catholic Church."

J. M. L.

### Collectanea

The heat of the conflict waged between the Catholic forces of Conservatism, and Liberalism in America during the last few decades of the 19th century is reflected even in the chapter devoted to the history of St. Michael's Society of Poughkeepsie, N. Y., published on the occasion of the silver jubilee of the Church of the Nativity in the city named. Relating in chronological order the chief events in the life of this remarkable society, the author of the interesting little parish history, Msgr. Gallus Bruder, now of New York City, records the following circumstances:

"Once the annual convention of the C. V. had, in 1896, decided to collect \$25,000, with the intention of endowing a chair for German language and literature in the (Catholic) University at Washington, our Society was the first to vote \$50 for this purpose. The money was, however, returned after the project had been dropped because of the mistrust caused by the signs in the sky, that is, because of lack of faith in the Americanistic Liberalism present in the University."<sup>1</sup>

Such was the echo of a great battle fought over principles and one of the most vital Catholic institutions of the Church in America, the parochial school, threatened by the Faribault plan.

Perhaps no other controversy waged among American Catholics has engendered so much bitterness as the one named from Herr Cahensly, who devoted a lifetime to the protection of European emigrants. If it had been fought merely intra muros, it would not have assumed either the ugly temper or proportions which characterized it. There was a constant appeal to the public press and public opinion by some of the participants in this struggle, and this accounts in part also for the extension of the controversy over so many years.

From New York on March 5 (probably 1894), according to a clipping contained in one of the scrapbooks that came to us from Buffalo, the Associated Press supplied its subscribers the following sensational information, published by the paper

from which the item was clipped under the caption: "More of Cahenslyism. Bishop Wigger Charges Against Fathers McNulty and Hennessy. The dispatch declares:

"Catholic priests and laymen of the diocese of Newark are as much excited over the announcement of the trial of Dean McNulty and Father Hennessy on charges of contumacy preferred by Bishop Wigger as they were over the famous Wigger-Corrigan controversy, of which this is a outcome. Feeling against Dr. Fabris, who is the primary cause of the trouble because of the alleged malicious story he has circulated concerning the late Father Corrigan runs high, and Bishop Wigger's attempt to sustain the Italian curate is denounced by not a few. The entire affair is viewed by the more radical priests as an effort on the part of the Bishop to revive Cahenslyism. These declare that this un-American 'ism' was killed by Father Corrigan after a struggle of eight years for the rights of the American priesthood and assert that although the Hoboken clergyman is dead his spirit lives and permeates the cause which cost him his life.

"At Seton Hall College and among adherents of Bishop Wigger, the utmost secrecy prevails, and much annoyance is expressed over the fact of the charges having been made leaking out. The trial, if pressed to a conclusion will probably develop more interesting features than the Corrigan case and is likely to result about the same way.

Only one copy, and that an imperfect one, of German Mission Almanac published in our country in 1865 has thus far reached our Library. Although probably printed at Cincinnati by Benziger Brothers, judging from the advertisements it contains, the contents of the "Katholischer Missions-Kalender für Amerika" were contributed almost exclusively by priests stationed in the Middle West. We would be inclined to assume two Wisconsin priests, Joh. Michael Obermueller and F. X. Sailer, to have inaugurated the Almanac.

The former wrote the salutation, dated at Madison, on the Feast of St. Lawrence, 1864, while Sailer contributed to the first page a poem, dedicated to "The Missioners in America." One of the Fathers at St. Meinrad Abbey, Indiana, addresses a lengthy communication on the endeavors of Spanish missionaries in America to "Dear Mr. Almanac-writer." It is signed B. B.

Other contributors are the Fathers Aegidius Mer (Diocese of Vincennes); Ferdinand Hundt (of the same Diocese); Peter Anton Tschieder, S. J. F. X. Weinhard (Diocese of Milwaukee), and the Rev. B. Smedding referred to in these columns sometime ago as the editor of a short-lived ecclesiastical review printed in German at Baltimore (the Directory of German Priests published by Father Reiter, S. J., in 1869, records him under the following name: J. Benedict Smeddink). The last page of reading matter is occupied by a woodcut of an American farmyard and a poem, "The Farmer's Song," by Rev. F. Schreiber, of the Alton Diocese, the author of a number of volumes of poetry.

Although somewhat delapidated, the copy of the Almanac now in the C. V. Library constitutes an interesting addition to the known literary efforts of German-American Catholics during the formative period of the Church in the U. S.

<sup>1</sup> Andenken an das Goldene Jubiläum, etc. Poughkeepsie, 1903, p. 81.



## Charles Korz, Honorary President of the C. V.

*Departed this life on October 25.*

The twenty-four hours spent by the Director of the C. B. in the home of the late Mr. Charles Korz early in September were devoted largely to the discussion of the problems affecting the welfare of the C. V. and its Bureau. Hopeful of the future, after months of suffering and a most serious operation, still a convalescent, he wished to be prepared both for the sake of his family and the good he might still be able to accomplish as the tried and proven leader of a cause so dear to his heart. With calmness that was characteristic of him, he sat for hours listening to what we had to say and discussing with intimate knowledge and deep interest the present affairs of our Federation and plans for the future.

The rank and file of the C. V. and the C. W. U. may never know what Charles Korz meant to our cause. He was not a brilliant man, neither imposing in manner or speech, but one of those individuals of whom Goethe has said with so much understanding for true human values, "die milde Macht ist gross." We have heard it said in the course of years, our departed former president was too much of a pedagogue. But this opinion entirely neglects to appreciate the deep-seated characteristics of the man and the motives by which he was actuated.

He was indifferent to popularity; he sought no honors. He strove not after praise, and the sting even of criticism did not seem to affect him. He sought nothing, except the opportunity to labor in a cause considered by him a noble one because intent on doing the will of God.

It was for the sake of Religion and the Church Charles Korz gave so freely of his talents, his

time, and his means to the C. V. and its various Branches, to the C. W. U., to the Catholic press, and to the Missions. His piety, the source of his strength and perseverance, was as unostentatious as the man himself; the same is true of his charity which for years found expression in most liberal

donations. When his native Diocese was in distress during the dark days experienced by the German people after 1918, its Bishop received from him many thousand dollars, and while others, who did no more, were liberally rewarded with honors, Charles Korz virtually begged his friends not to attempt to obtain for him recognition of any kind. Similar sums were donated by him for Mission purposes, and when, during the past few years, he was no longer able to give as liberally as formerly, he would excuse himself and explain the reasons of his inability to continue his former generosity.

For more than twenty years much

of his time and energy was devoted to the affairs of the New York and New Jersey Branches of the C. V., the C. V. itself, and before all to the Central Bureau for which he had a genuine attachment. Its present secure position, the fact that it has hardly been touched by the depression, is largely due to his understanding of the necessity for its permanency. Elected President of the C. V. in 1921, he journeyed far and wide, attending state conventions, meetings of District Leagues and local societies, always speaking on one and the same subject, the C. V. and its Bureau, and the duty of our people to establish the latter on a firm basis and to co-operate with it wholeheartedly. Moreover, his pen was put to the same use; numerous newspaper articles, official communications, and letters, were





written by him, all with this one purpose in view, the achievement of which he considered of prime importance.

The deceased was born in the Palatinate on the 28th of January, 1868. The graduate of a normal school and the School of Church Music at Regensburg, he was granted a one year's leave of absence by the Bavarian Government for a journey to the United States. On the very day of his coming to Brooklyn, Mr. Korz was offered the position of a teacher, choirmaster and organist, and having accepted the offer, he decided to remain in America, as the time of his leave of absence was drawing to a close. Ultimately a man of means, he withdrew into private life and took up his residence at Butler, N. J., where he enjoyed what so many studious and earnest men wish for, otium cum dignitate. It was from that time on he devoted himself so wholeheartedly to the C. V. and its various branches, attending regularly for a number of years at least four to five conventions. However, these efforts did not absorb his interests entirely. Korz loved his garden, and was proud of the trees and shrubs, the flowers, and even the vegetables, he planted and cultivated. One did not know the man unless one had observed him at home, in his little kingdom, as it were. An early riser, he attended Mass every morning, worked in his garden for hours at a time, spending the rest of the day reading, writing, and at times at his piano or with his violin, because music never lost its charm for him. Korz was a composer of some ability, and many of his compositions have been published. Thus he wrote the music for the dramas written by the late V. Rev. Andrew Klarmann, Ph. D.

Mr. Korz was twice married; he leaves a widow and a boy, five years old, named after his father. Although he was fully resigned to the will of God, to leave this child in a world such as the present, demanded of him a great sacrifice.—R. I. P.

### Regarding a New Manual of Prayers and Hymns

As members of a race whose warriors, as Tacitus reports, went into battle singing, while in more recent times our forebears chanted hymns on all possible occasions, even while at work in field and shop, it is natural we should wish to see preserved that font of sacred song from which our fathers drew religious knowledge and inspiration. It is therefore we greet each new effort, intended to preserve both the love for the sacred hymns of our people and the custom of singing them.

The Jesuit Fathers of Holy Trinity Parish (Boston's sole German parish) are to be commended for having published "Holy Trinity Manual of Prayers and Hymns," a little volume in 24 mo, containing a wealth of hymns in Latin, English and German.

We harbor the suspicion that some scholarly musician, perhaps Rev. Fr. Bonvin, S. J., had a hand in the selection of the hymns and songs reproduced. Explaining the introduction into this volume of "Faith and Fatherland" (suggested by an old Dutch hymn) which we do not remember to have found included before in a Catholic manual of this nature,

## The Central Verein and Catholic Action

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Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

## Fundamentals of Christian Solidarism

### The Disappearance of Frontiers

A certain part of the address delivered by Mr. Raymond B. Fosdick on the occasion referred to some months ago, demonstrates the world to be a vast and intricate network of international credit and finance, and that our country is no less involved in this interlacing of the economic life of the world than other countries engaged in industry and commerce. He declares neither export figures nor import figures tell the whole story, since they do not report on "the flow of gold, the movement of capital, the relationship of currencies, the adjustment of money rates, and all the complex understandings by which trade and intercourse of any kind are made possible." "These are the nerves of a living (!) organism," he says, "that today embrace the whole world. These constitute the real index of economic interdependence."

Mr. Fosdick continues by explaining that there have occurred certain changes in the economic structure of the world which cannot be ignored. He points out in this regard:

"You see, do you not, what has happened? In a hundred years, thanks to your machines, the rush of trade and finance has trampled down the old geographical frontiers. It has shifted the world's economic life from a national to an international base, and industrial solidarity has become an inescapable and unalterable fact. We may set up flags and boundary lines, but they will be blotted out. We may try to disentangle ourselves from these new relationships, but the attempt will be futile. Everywhere economic forces have broken through old barriers and are seeking common levels. Around



the world prosperity and depression keep the same rhythm, and rise and fall together like the ebb and flow of the sea. There are no good times that can be confined to one country and no bad times that can be permanently isolated. Our twentieth-century industrial world is a cogged machine; and President Hoover inadequately portrays the situation, it seems to me, when he is led to say, as he did in his address before the American Bankers' Association: "We can make a very large degree of recovery independently of what may happen elsewhere."

"It all comes down to this: we are trying to run a twentieth-century industrial world with eighteenth-century political ideas. The tremendous technical revolution of the last hundred years has as yet made little impression upon our institutions or social beliefs. The United States, for example, continues to live in the intellectual atmosphere of Jeffersonian individualism. Its administrative system is roughly the same as it was in the days of Jackson. Its philosophy of international relations is inherited from Hamilton. It repeats the Declaration of Independence as if nothing had happened since 1776.

"In brief, the United States is trying to live in two different worlds at the same time. It has one foot in the twentieth century and the other foot in the eighteenth century. A leader in everything that relates to the advance of the technical aspects of economic interdependence, it refuses to face up to the political implications of its own acts. It cannot bring itself to believe that airplanes and five-day boats across the Atlantic and telegraph systems are fundamentally incompatible with our inherited ideas of national independence. It does not easily grasp the fact that this new world of specialization and mutual dependence cannot live side by side with a world of Monroe Doctrines and tariff wars. It does not see—at least it will not admit—that the advice contained in Washington's Farewell Address is as obsolete as the stage-coach in which he rode from New York to Philadelphia."

### Systematic Planning for Week-Enders

While criticism has with us been directed at Catholics who absent themselves from Sunday Mass in order that they may enjoy a week-end, the now prevalent custom of spending Saturday and Sunday away from the city has not been critically examined or discussed with any degree of thoroughness. True to their trait of treating seriously their problems, the Catholics of Germany have produced a number of brochures devoted entirely to this question.

The most comprehensive treatise of this nature has for its author Rev. Heinrich Lampe, LL. D., assistant priest at St. Matthew's church, Berlin, writing under the title "Wochenend und Kirche. Die Stellung der katholischen Seelsorge zur Wochenend-Bewegung" (Week-End and Church. The Attitude of the Catholic Cure of Souls Towards the Week-End Movement). Another notable con-

tribution towards this question is by a well-known theologian, Professor in the University of Freiburg, Baden, Dr. Franz Keller, on "Katholisches Wochenend." The "Freie Vereinigung für Seelsorge" of the same city, has produced a guide with the title "Katholischer Wochenendführer", while Rev. P. Robert Svoboda, O. S. C., is the author of a brochure "Hoch unser Wochenend!"

Even one of the chapter headings in Professor Keller's treatise, "Pioneers of the Sunday," is characteristic of the attitude towards the week-end of all of the writers dealing with the subject. This particular author declares:

"The week-end movement is a reality. We candidly confess we favor it, but as Christians, for whom the week-end movement is after all a relative necessity, timely because of existing conditions. Therefore, it has not for us the meaning of something final or supreme, but must be introduced into the absolute necessities of religious-moral values."

### Material for Monographs Available

Both the recently published volume (XIII.) of the "Catholic University of America Studies in American Church History," on "the Contribution of Belgium to the Catholic Church in America (1523-1857)," by Rev. Joseph A. Griffin, M. A., Ph. D., and a clause in the will of former Congressman Richard Bartholdt (he died at St. Louis on March 19, 1932) should remind men and women of the German race in the United States of the duty to provide for a history relating to the part Bishops, priests and laymen of German stock had in the founding and development of the Church in our country.

According to the *St. Louis Post-Dispatch*, issue of March 27th of this year, Bartholdt's will disposed of \$109,800 in specific bequests, and provided that whatever of his estate may remain, should be used in compiling a history of the German element in Missouri. This history, the will states, should make clear "its cultural influence, loyalty to the cause of the Union, political integrity and devotion to true American ideals."

We contended formerly that prior to the writing of the history of the Catholic Church in America, and that of our own element as well, it would be necessary to collect source-material with the intention of making it available to students and scholars. Although we do not claim the C. B. Library and Archives to have succeeded in obtaining everything necessary for a well-rounded presentation of the history of our people in America, we assert the material now on hand to be sufficient to warrant a beginning should be made in the shape of monographs treating the various phases of pioneer endeavors by priests and laymen.

Since the C. V. is supporting research of this nature by putting at the disposal of competent students and scholars the newspapers, magazines, books, pamphlets, clippings, etc., to be found in its Library at St. Louis, it would seem Societies, State Leagues, and individuals should accept the task of providing research scholars with the means to delve



into the sources at their disposal. The files of the following dailies and weeklies alone constitute a source of historical information of inestimable value: *Wahrheitsfreund*, of Cincinnati; Professor Oertel's *Kirchenzeitung*, Baltimore and N. Y.; *Herold des Glaubens*, St. Louis, and a complete file of the daily, weekly and semi-weekly *Amerika*, of St. Louis, beginning with 1872. Besides the C. V. Library contains files of a number of other German Catholic weeklies and monthly magazines. To say nothing of books, pamphlets, files of printed proceedings of the C. V., State Leagues, etc., etc.

### Essay Contests, to Foster the Study of German

The Minnesota Branch of the C. V., long impelled by circumstances to address communications to the member societies in the German language and to conduct conventions, to an extent, in that tongue, has during recent years gradually adopted a more general use of English. This year, for the first time in the history of the organization, the President's Message, apart from a brief introduction and a still briefer conclusion, was presented in English only—a significant indication of the trend of things.

On the other hand, this organization, bowing to necessity and demands of prudence in this respect, has for several years past successfully fostered interest in study of the German language on the part of high school and college attendants. Students of both sexes, attending the German classes of Catholic institutions in the state, are invited to compete for prizes for German essays on subjects assigned by a committee, the State League offering money prizes ranging from \$10 to \$35.

In view of the observance of the George Washington Bicentennial subjects pertaining to the Father of his country were selected for the 1931-32 contest. Details regarding the outcome, as announced by the chairman of the committee in charge, the V. Rev. Francis Schaefer, D. D., follow:

Eleven pupils of 6 high schools and 9 attendants at 5 colleges participated in the contest. Prizes, totaling \$120.00, were \$25, \$15 and \$10 for the former, and \$35, \$20 and \$15 for the latter group. The subjects assigned to the respective groups were: 1. George Washington's Life; George Washington and His Mother; George Washington at Valley Forge; 2. George Washington and the German-Americans of His Time; George Washington and Bishop John Carroll; George Washington's Farewell Address and Its Significance for the Present. First prize in the first group was awarded a boy attending the parish high school at New Ulm, that in the second a young lady pupil at St. Benedict's College, St. Joseph, Minn.

Special significance attaches to the Minnesota enterprise by virtue of the fact that the essay contests were, as V. Rev. Dr. Schaefer notes in his report, "first suggested by the late Most Reverend Archbishop Dowling" to promote "preservation and cultivation of the German language and the study of German literature, so rich in treasures." The present Archbishop of St. Paul, the Most Rev. J. G. Murray, Fr. Schaefer adds, also "regards the endeavor with great benevolence."

### Two Important Catholic Congresses

The Middle West lately was host to two Catholic Congresses of a distinctly social character, the National Conference of Catholic Charities, held at Omaha, September 25 to 28, under the honorary chairmanship of the Most Reverend Joseph F. Rummel, ordinary of that see, and the Catholic Rural Life Conference, convened in Dubuque, Iowa, October 19 to 21, as guest of the Archbishop of Dubuque, the Most Rev. Francis J. Beckman. Both gatherings bore the impress of the stern reality of the present and of determination to meet the demands it imposes.

At Omaha, the sermon delivered by the Most Reverend Thomas Drumm, Bishop of Des Moines, stressed the joining of the old and the new in charity. Lay interest in charitable endeavor was the keynote of the Presidential address, submitted by Mr. James F. Murphy. National economic planning in accordance with demands of Pius XI. was discussed by Frank P. Walsh, of New York, the Encyclical "Quadragesimo anno" being also treated as a basis for the reconstruction of the social order by Rev. Dr. John A. Ryan and Rev. Francis J. Haas, both of the N. C. W. C. at Washington. Organization of public and private resources for charity; the State's responsibility in the present emergency; a diocesan program of charitable action; the back-to-the-land movement as a measure of social and economic relief; mental health; crime prevention and juvenile delinquency; rural life and the mission of justice and charity,—these and related subjects, treated in discourses and discussions, illustrate the trend and variety of the many topics that received the attention of the numerous delegates. The tradition of Catholic charity was the keynote of the addresses delivered at the closing banquet by Most Rev. Bishop Rummel and Rev. Joseph Reiner, S. J., the latter of Chicago.

No less opportune and serious were the discussions pursued at the Dubuque congress. The Catholic Rural Life movement, its endeavors and prospects, were treated in the sermon delivered by the founder of the Conference, the Most Rev. Edwin V. O'Hara, Bishop of Little Falls. Lay action for rural religious enlightenment, and the landward trend of city folk were among the more important general topics of the Congress. Naturally, religious instruction in rural communities came under the former head, and facts, figures and recommendations pertinent to the landward movement under the latter. A paper by Rev. J. A. LaFarge, S. J., Associate Editor of *America*, discussed this newer development. Education and economic welfare, rural parish societies, vocational council and rural school, the Church and country life, were further subjects treated. The priest and the co-operative movement, discussed by Rev. A. Steinhäuser, of Auburndale, Wis., and the farmer and Credit Unions were among the topics deliberated on under the general head of rural life and economic problems, Dr. Frank O'Hara, Washington, presiding at one of these sessions. Mr. T. W. Doig, Minneapolis, and V. Rev. J. Riesterer, La Crosse, Wis., spoke on active Credit Unions, while Rev. George Nell, Island Grove, Ill., discoursed on "The St. Louis Experience," dealing with the efforts of farmers to organize cooperatively the sale of their dairy products to St. Louis distributors.

The V. Rev. Dr. A. J. Muench, Rector of St. Francis Seminary, Milwaukee, presided at a session and read a paper at the Omaha Congress, at which the Director of the C. B. presented a paper on The Farmer and Economic Planning. At the Dubuque meeting Mr. Kenkel was chairman of a meeting and read a paper on Rural Economic Welfare.



### A Statement on the Farmers' Strike

So keen was the interest in the in a number of states burning issue of "farmers' strike" displayed at this year's convention of the Minnesota branch that, when the Committee on Resolutions met, the question of the propriety of adopting a declaration regarding it was raised almost immediately. Discussion was general and animated among the 65-70 men present, mostly farmers or men close to the soil. Farmers favored endorsement of the strike, farmers opposed such a declaration. The great majority of the members opposed silence, since minor strikes were the order of the day in a number of Minnesota counties, and urged a statement, provided it would represent views upon which agreement might be secured. The declaration ultimately approved by the committee, and the convention as well, is essentially an espousal by the convention, and more particularly by the members of the State Branch as consumers of farm products, of the rights of farmers that are being violated, and an expression of willingness to aid in relieving the causes of the farmers' grievances as far as consumers can. The resolution declares:

"Year after year, in resolutions and in addresses delivered at our conventions, we have called attention to warranted complaints of farmers regarding various forms of exploitation to which they were, and are, subjected. And we have pleaded for redress, not only in the interest of the farmer but also of society as a whole, which depends to so great an extent upon the farming element.

"We deplore the indifference with which our own suggestions and the warranted remonstrances of farmers have been received. Today we are face to face with a serious expression of the discontent of agriculturists, whose lot, already affected by the general condition of economic life, has been aggravated by the continued disparity between the costs in labor and capital involved in their products and the returns they receive for them. In their extremity numerous farmers have seized upon the weapon of the strike.

"To a considerable extent this movement represents a sincere demonstration of harassed farmers, who hope by means of a strike to impress upon consumers and the Government the distress afflicting them. We urge that the warning thus given be heeded and that legislators and the consuming public realize that, unless at least a measure of justice be extended the agricultural population, far more serious results may be expected.

"We recognize the right of farmers, individually and organized, to have recourse to self-help, within legitimate bounds and with due consideration of the common good. On our part we profess our willingness to pay farmers reasonable prices, higher than those prevailing, for such products as we are in a position to consume. We are, however, reliably informed that farmers could be assured a larger return without prices paid by consumers being unduly increased, if distributors eliminated wasteful methods.

"We trust wise and honest leadership may be forthcoming to direct the protest of the agricultural element and their efforts at self-help in these and other matters."

This declaration has a special value because it expresses the opinion of a group of Catholic priests and laymen, most of the latter farmers, not merely residing in strike areas but affected by prevailing public opinion. Like the resolution on the condition of Agriculture and the Farmers' Needs adopted by the Kansas and the North Dakota State Branch conventions, it reflects the deliberate judgment of

the element affected by the conditions criticised and to be affected by the suggestions offered. That a number of city dwellers deliberated with the Minnesota farmers does not detract from but rather adds to the value of the declaration, since that very circumstance illustrates the solidarity obtaining between the two groups, joining in championing the cause of the farmers.

### Credit Union Notes

One of the evils the credit union aims to combat and in many instances has combated effectively is slavery to loan sharks. An illustration of the extremes to which this thralldom is apt to drive unfortunate victims is related in a local news item printed in the *St. Louis Post-Dispatch* some time since.

C. D., a former railroad switchman, "who had never been in trouble with the police before," was sentenced to 10 years in the penitentiary on . . . . . "on the plea of guilty of robbery with a deadly weapon." The sentence "is the minimum under the Henry Law". D., 37 years old, who on July 17 last had held up the cashier of a filling station at the point of a revolver and obtained \$30, "explained he resorted to robbery to pay off loan sharks whom he owed."

Apart from the consideration, whether the defendant or the loan shark in question is the more guilty, the instance reminds one by contrast of the fact that hundreds of railroad employees have been freed from the bondage this man lived in by credit unions. In fact, Railroad companies no less than other enterprises favor credit unions for the stabilizing influence they exert on employees and employment through the protection they grant the former.

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"The Credit Union thrift movement," Mr. Louis Seiz, President of the C. V. of New Jersey, told the delegates at this year's meeting of the organization, "is progressing rapidly throughout the country. I recommend that the C. U. methods be thoroughly discussed and a determined effort be made to organize Credit Unions in our societies and parishes."

In accordance with these suggestions, the convention adopted the following resolution:

"Many of our members are compelled by emergencies to seek small loans. However, present credit facilities do not offer honorable terms to such borrowers. Credit Unions, operating under the laws of this State, would promote thrift, foster responsibility in money matters and take care of the needs of such borrowers. We therefore urge the officers and members of the societies affiliated with this State Branch of the Central Verein to study this movement with a view to readjusting their organizations to this newer field of beneficial endeavor, and we request the Legislature of this State to extend the right to form such Credit Unions to all benevolent societies and social societies in this State."

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At future quarterly meetings of the Central Illinois District League of the Cath. Union of that state, delegates will be called upon to report on the functioning of the parish credit unions operating in the territory in which the League has affiliation.

In the course of the meeting held at Litchfield, October 16, President Joseph Schwener called for such reports from members of the Parish C. U.'s in Lincoln, Decatur and



Springfield. Mr. Alois Feldmann, Secretary-Treasurer of St. Mary's C. U. of Lincoln, declared the organization was easily one of the most active in the parish; it had 85 members; it had had a business turnover during the last year of \$3800 on \$1500 of share deposits, and at present \$2000 were constantly being used as loan capital. The SS. Peter and Paul C. U. of Springfield, Mr. Schwener said, had 75 members and share deposits totaling \$4000. Rev. F. Ostendorf, pastor of St. James parish, Decatur, stated the union established in that congregation was functioning well and was demonstrating the value of organizations of this type.

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Especially under the circumstances prevalent in our country today, and due to the present depression, the following information is of interest. The Hindu Nakodar Society in the Jullunder district, the information reads, does not admit as members persons who are heavily involved in debt; applicants with small outside debts may be admitted, if solvent, but no loans are ordinarily given for the purpose of debt redemption. A precaution which should receive consideration.

### Two-and-One-Third Tons of Wearing Apparel Sent to Missioners

Thanks to the co-operation of numerous individuals and societies of men and women the Bureau had, during the spring and summer, accumulated a large quantity of wearing apparel intended for consignment to missioners. On October 1 no less than 4670 pounds, or two-and-one-third tons, were shipped, packed in 37 bales and 1 carton, to 19 addresses in 6 states, the division being:

Seventeen bales to South Dakota; 7 bales and 1 carton to Montana; 2 bales to Idaho; 2 to Wyoming; 6 to Texas, and 3 to New Mexico, the latter shipment being accompanied by 1 box (125 lbs.) of candle ends.

The freight charges on the shipment totaled \$131.48, apart from the cost of packing material and labor. But these expenses are outweighed by the benefits conferred upon the recipients, for whom the gifts are of great value. Thus Rev. Martin A. Schiltz, S. J., writing from St. Francis Mission, S. D., acknowledging receipt of six bales, declares:

"People have been asking for clothing during the past months, but I could not offer them any because we had none to give away. Now we have this generous supply, but because of the many needy ones we must be careful in the distribution. . ."

Thanking for one bale of wearing apparel, Rev. Joseph P. Melchers, S. J., at Holy Rosary Mission, writes:

"You have surely been very good to us here on the missions. Every article will prove very useful for our poor Indians."

Similar expressions of acknowledgment for two bales of clothing, forwarded to Sacred Heart Mission at Desmet, Idaho, were addressed to us by its Superior, Rev. A. Sullivan, S. J., who writes:

"May God bless you for your charity to the poor Indians. Our Mission is suffering greatly from the general financial depression. We have 120 children in the school, and it is quite a problem to provide for them. We are depending on charity, and while many good people would like to aid us, they cannot do so at the present time because of their own straitened condition."

While Sister St. Thomas, O. S. U., Montana, notes the special timeliness of the aid represented by a consignment of "3 bales and a box containing so much good clothing, and quilts," adding:

"These gifts are a great help since we do not receive any old clothing as we did in former years. Times are too hard, and everything is needed at home. We have a large number of boys and girls to care for. We certainly thank you and your helpers very much. I was afraid you would not be able to assist us. Thank God for this help."

It is a Benedictine Father, Rev. Sylvester Eisenman, in charge of St. Paul's Indian Mission, S. D., who writes us:

"Sister was especially pleased to receive the clothing for the children. She was busy all summer long repairing wearing apparel for the use of our big family of 315 children. It was a big job, as you may know. So many people have remarked that our children always look so neat, and when I assure them, what they wear comes from charity boxes, they are surprised."

The quilts contained in our shipment to St. Paul's Indian Mission are likewise referred to gratefully by Fr. Sylvester:

"We have quite a number of extra children this winter, and also two new Sisters, consequently we were very short of bedding of every kind. Therefore, the nice quilts received from you were a godsend."

From St. Mary's Indian Mission in the same state Rev. Joseph Speyer, S. C. J., wrote on October 15:

"No clothing was received by us from anybody during the past summer. Therefore, the needs of my people are great. Last Sunday, October 9, we had the first snowstorm of the season, and our Indians are anxious to prepare for the winter. You will realize, therefore, how much the clothing forwarded to our Mission means to us, especially the shoes blankets and overcoats."

Cold weather proved a reminder of the needs of the Indians also at St. Labre's Mission in Montana. Its Superior, Rev. Fr. Francis, O. M. Cap., while thanking us for the consignment received, says:

"We are sorely in need of clothing just now, since the snow is fourteen inches deep, while there are icicles a-plenty. Moreover, we have received very little clothing so far this season."

There is evidently need then for continuing the good work. So we repeat our request to send us wearing apparel of every kind, because we would, following the method adopted in former years, wish to forward to Indian- and Mexican Missions a second consignment of clothing, etc., sometime after the beginning of the new year.

### Mission Needs Urgent

From among a number of appeals for aid addressed to us by missionaries, we select the following one as deserving of special attention. The writer, a Benedictine Father in Zululand, is anxious to erect a much needed building to be used as a chapel and school. But let him explain his needs:

"In spite of the present serious financial stringency, we should obtain permission from the Government to acquire a school site, since only schools erected on Government designated sites obtain a subsidy toward the salary of teachers. Together with this allowance goes the Government restriction that no other school is permitted within a radius of three miles.

"On our arrival here in Zululand we found Protestants occupying a large number of school sites, and it is therefore quite difficult to procure one. However, I had the good fortune of obtaining in a very short time three of



them in my own district, but means are lacking to build even on one of them. Since the school building, a most inexpensive structure, is used also for divine services, you may realize how keenly I feel my position. Moreover, unless I shall be able to erect a suitable structure on one of these new sites in the near future, I lose a well-attended school of about forty children, since the Government is compelling me to move because the particular site was found to be the property of a Swedish Baptist missionary who had permitted me to proceed without saying anything. Thus I face the loss of everything I have accomplished in three years, unless help arrives soon.

"About a dozen of my poor natives have offered to give their labor free as they did for the building of the first school. But this is all they can do. Therefore I must appeal to mission friends for help, in order that I may erect this much needed chapel-school. Let me add that at all our out-stations we partitioned the sanctuary from the main room, and used the latter for school purposes."

We are inclined to believe that the missionary would be willing to name the chapel after a patron saint designated by any benefactor sending him a substantial sum.

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The interest the Bureau has shown in the Union of the Jacobites ever since it first was made aware of the return of two Bishops of Southern India to Rome, evidently suggested to Most Rev. Mar Theophilos, Bishop of Tiruvalla, to address us once more on the need of aiding him. He declares in a recent communication:

"As I have already written you, I am in an extremely difficult situation regarding both men and finances. Our field is showing better signs of hopeful development every day. But I haven't the money to erect churches or establish cemeteries, or even to assist priests from neighboring Dioceses available for the work here. I request you most earnestly, therefore, to do the best you can for my mission, at a time when it is struggling for its existence, and when the great work entrusted to it (the conversion of the Jacobites) is at stake."

The Bureau can only disburse among the missionaries what it receives as intended for this purpose. It is therefore we must repeatedly appeal to the generosity of our members to not forget the missions.

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The school question is a burning one in the Philippine Islands. Government schools have been erected everywhere and money is spent on them rather lavishly. Consequently, missionaries find it difficult to compete, a fact American Catholics should take into consideration when donating money for mission purposes.

A missionary known to us for a number of years, writing at the end of June, tells us just how welcome \$25 sent him by the Bureau were. He says:

"The public school is trying hard to put down my school; they have acquired a fine garden plot and equipped the rooms with new desks, etc. Moreover, the new public school is a much better building than our parochial school. In the beginning of June, just about the time of the arrival of your letter, the schools here were opened again. I was rather pessimistic, and feared many of our pupils would desert us and go over to the public school. This calamity has, however, been averted. A donation from my sister and a friend, a parish priest in Holland, reached me about the same time with your letter (\$75 altogether). In consequence it was possible for me to announce on the feast of the Sacred Heart, and on another occasion, that I would

do my utmost to improve our school and equipments. I pointed out to them furthermore: 'Our benefactors do not know you Filipinos; they will never see you, nor be able to observe how their money was spent. But they do know that your children have a soul, and in that regard we are all equal, Filipinos, Spaniards, Chinese, Japanese, etc.' I also announced that those who desired to sell timber should come to see me, meaning that I intended to enlarge our school."

Both desirable and necessary since, as the missionary writes, 50 pupils attending the second grade were occupying two rooms of his modest rectory. He was forced to this because no other quarters were available. However, the contemplated addition is still far from its realization. "Slowly in the course of months," the writer declares, "I shall buy timber and hope to be able to enlarge the new school accordingly."

## With the C. V. and Its Branches

### Another Bishop, Life Member of the C. V.

To the members of the American hierarchy already enrolled as Life Members of our Federation the Bishop of Leavenworth, the Most Reverend Francis Johannes, has been added. Visiting the Central Bureau during October, Bishop Johannes presented us with a donation of \$100 for the promotion of our endeavors. Asked whether he would permit the sum to be placed in the Endowment Fund as the fee for his own Life Membership, he gladly consented.

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During the month two "In Memoriam" enrollments have also been authorized. The Minnesota Branch of the C. V. allowed the sum of \$100 for the inscription of the name of the late Mr. Paul Gerlach, while the State Branch of the Nat. Cath. Women's Union voted \$75.00, to be added to a previous instalment, and to apply on the enrollment of the late Mr. John Q. Juenemann on the C. V. scroll of honor. Mr. Gerlach was for many years President of the Catholic Aid Association of Minnesota, Mr. Juenemann Secretary of the same organization as well as of the Central Verein.

### Intensive Application a Mark of New Jersey Branch Meeting

Rather a compact group, devoted to Catholic Action, the New Jersey Branch of the C. V. annually conducts conventions marked by reports proving activity in practically every center where the organization has affiliated units, by terse and pertinent recommendations, by intensive application and alert discussions. Unlike most C. V. Branches, this group close their conventions with a mass meeting, the deliberations and educational features of the business sessions occupying all of a Saturday afternoon and evening, part of Sunday morning and the entire Sunday afternoon, leaving the Sunday evening for the public gathering. They are enabled to confine their deliberations to a few sessions because the endeavors of the State Branch



are constantly kept before the member units throughout the year, in part by visits of the President, in part by reports of all meetings of the Executive Board, and finally by the semi-annual delegate meeting—in effect an auxiliary convention. The result is that the delegates come to the annual convention prepared to promptly engage, without loss of time or waste of effort, in the tasks confronting them.

Hence it was that, meeting in St. Joseph's parish hall, Union City, September 17th and 18th, the delegates efficiently applied themselves to the manifold affairs of the convention in the brief space of time allowed them. The President's Message, terse and offering timely suggestions in 12 brief paragraphs, the reports of other officers, that of the Committees on Legislation, on Ways and Means, and on Resolutions, were supplemented by a group of statements of a type that should become more general in the C. V. throughout the country. The districts centering in Essex County, Elizabeth, Paterson, Egg Harbor City, Passaic, and Hudson County submitted summaries of their interests and endeavors including the records, incomplete in instances, of monies paid as sickness and death benefits and for parish and charitable purposes. Although two additional districts failed to report, the entire showing is very favorable, and constitutes a panorama of varied efforts in Catholic Action, the effect of which is bound to be an increase in esteem for the societies and the federation as a whole, and a stimulus for further effort.

Nor were educational features lacking. At one of the sessions Mr. Charles P. Saling, attorney, of Union City, outlined the purposes and operation of Credit Unions, which associations were endorsed in the President's Message, in a recommendation submitted by the Committee on Ways and Means and in the report of the Committee on Resolutions. On another occasion Mr. Wm. J. Kapp, President of the New York City Branch of the C. V., urged continued support of Catholic Action efforts, as did also, still later, the Rev. Norbert Hink, O. S. B., Cedar Knolls, and Rev. M. A. Mechler, Newark. Interest in the Youth Problem was aroused anew by Mr. Gerard A. Poll, whose topic was "A Call to Youth." The Sunday evening mass meeting, moreover, was featured by addresses delivered by Rev. Maurice Kanzleiter, C. P., Union City ("Am I My Brother's Keeper?"), and Mr. John Matthews, Newark ("The Duty of the Hour"), and the greetings of the Bishop of Newark, Most Rev. Thomas J. Walsh, conveyed by Rt. Rev. Msgr. Thomas H. McLaughlin, S. T. D., President of the Diocesan Seminary. The sermon at the solemn high mass on the 18th on Faith and Charity, was delivered by the V. Rev. Valentine Lehnert, C. P., Superior of the Passionists in Germany.

The resolutions adopted by the convention deal with: Loyalty to Pope and Bishops; Catholic Action; Charity; Bureaucracy; Economic Conditions; Credit Unions; Central Bureau; Prohibition.—The federation enjoys the co-operation of the Hudson County and Essex County groups of the Cath. Women's Union, who, besides assisting in its endeavors throughout the year, are engaged in several worthy charitable undertakings, and whose delegates participated wholeheartedly in the labors of the convention.

The commendation of their activities by Rev. Fr. Maurice, C. P., contained in a communication addressed to the Bureau on October 21, will, we are quite sure, please the members of our Federation in New Jersey:

"I wish to say that the Catholic Central Verein of this state is, under the leadership of Mr. Louis Seiz, very active in behalf of Catholic interests."

## "Catholic Day" and Spirited Discussions Mark Minnesota Branch Meeting

Accustomed to impressive conventions, the delegates attending this year's foregathering of the Minnesota State Branch, held at Fairfax, September 25 and 26, were specially favored by the presence of the Archbishop of St. Paul, the Most Rev. John Gregory Murray. His Excellency not only celebrated the pontifical high mass on the 25th but also delivered the principal address at the mass meeting held in the afternoon of the same day, before an audience of approximately 5,000, discoursing on the need of cultivating the apostolic spirit. He praised the firm faith of the originators of the "Catholic Day" and their successors, dwelling at some length on the value of demonstrations such as the Fairfax gathering and the parade that had preceded the mass meeting.

The sermon delivered at the high mass by Rev. J. Wels, S. J., of Mankato; the addresses, at the mass meeting, of the Archbishop, of Lieut. Governor Hy. Ahrens, and of the Assoc. Director of the Central Bureau, Mr. A. F. Brockland (who spoke on The Citizens' Duty in the Present Crisis), remarks by Rev. A. J. Koller, pastor of St. Andrew's, of Fairfax, the singing of several religious hymns by the vast multitude and the rendition of further songs by a choir from St. Paul, were in keeping with the dignified character the "Catholic Day" should maintain. The subsequent sessions of the Committee on Resolutions elicited spirited discussions on a number of topics of timely import.

An event typical of conventions of this Branch was a children's meeting, addressed by Archbishop Murray and Messrs. Wm. Boerger and J. M. Aretz. The sessions on the 25th were marked by the Messages of the Presidents of the men's and women's branches, Mr. Wm. A. Boerger and Mrs. M. Anna Lorenz, both of which commend the endeavors of the affiliated societies especially in the realm Mission aid and urge co-operation with the Central Bureau. Further, by an address on the Bureau delivered by its representative; by the award of prizes to winners of an essay contest arranged under the auspices of the organization, the V. Rev. Francis Schaefer, D. D., being head of the committee; by the report on the C. V. convention, rendered by Mr. J. M. Aretz; by the report of the Executive Committee and that of the Committee on Resolutions. A departure from past practice was the initiation of members lately enrolled in the Catholic Aid Association of Minnesota, whose convention succeeded that of the C. V. Branch. On recommendation of the Executive Committee the convention authorized an allowance of \$500 for Central Bureau maintenance.

As in former years the member societies were appealed to to contribute and collect worn but useful wearing apparel intended for distribution among Indians in the Northwest. President Boerger reported on the results of last winter's endeavors of this nature and supplied each delegate with a schedule of addresses of missionaries to whom the respective societies, also named, are to make shipments.

Albany was selected as convention city for 1933. The officers, elected or re-elected, are: President, Mr. W. A. Boerger, St. Cloud; Financial Secretary, Frank Jungbauer St. Paul; Recording Secretary, A. J. Bertrand, Sleepy Eye; Members Executive Board, Jos. Matt and Frank C. Kueppers, St. Paul; Dr. C. N. Weyer, Mankato; Henry Ahrens, Jordan, and Willibald Eibner, New Ulm. Delegates to the convention of the C. C. V. of A., Mr. Boerger, ex officio; Rev. A. J. Koller, Fairfax; Rev. G. J. Jaegen, Winona; M. A. Weiskopf, F. C. Kueppers and Jos. Matt, St. Paul; Willibald Eibner, New Ulm; Hy. Ahrens, Jordan, and J. M. Aretz, Chaska.



### Peoria Selected for C. U. of Ill. Convention

The fortieth anniversary of the founding of the Catholic Union of Illinois is to be observed at Peoria, where it was organized July 9, 1893, contemporaneously, of course, with next year's convention.

Rev. F. Gahlmann pastor of St. Joseph's congregation, and his parishioners have accepted the convention, which will be the fourth of the C. U. annual meetings in that city.

### Resolutions of State Branch Conventions

While endorsing the resolutions adopted by the convention of the C. C. V. of A., the New York Branch, meeting in Rochester, approved a number of declarations on timely issues drafted by its Committee on Resolutions. They deal with: Our Holy Father; Marriage and the Family; Catholic Education; Catholic Action; The Social Question; Depression; Charity; Credit Unions; The Problem of Youth; Vocations and Missions; Paternalism; Press and Radio; Kolping Society; Motion Pictures. Under the heading "The Social Question" the convention declared:

"We affirm the resolutions of our prior conventions on the Social Question and again earnestly recommend the applications therein announced and impress upon our members the need of giving these subjects careful study and serious attention. We urge our members to study carefully the Encyclical of Pius XI. "Quadragesimo anno".

"We condemn the practice of employers taking a steady return from their business at the expense of their employees.

"We condemn especially the practice of employing married women whose husbands earn adequate wages." (A further paragraph refers specifically to employment "in public offices and in the public schools, of married women" similarly situated, a practice said to be "becoming more and more widespread.")

"We commend the practice of those employers who have striven to maintain the wages of their employees at a high level.

"We favor the establishment of a system of voluntary unemployment insurance participated in by employers and employees. Such systems have been tried with success in a number of important industries throughout the country, and we regret that they have been less generally accepted than should be the case.

"We warn employers and employees that, unless a workable system of unemployment insurance is established it will be necessary for the State to exercise its right and perform its duty to protect the workers and prevent destitution by establishing some system of unemployment insurance.

"We commend the efforts that have been made by both public and private movements to relieve the unemployment situation."

### Among the District Leagues

Realizing the importance of the District League in the organization of the C. V. and its value for aid and influence on the promotion of Catholic Action, priests and laymen of Quincy, Ill., some time since determined to revive the District League, formerly functioning in that community. At a meeting held in St. John's parish auditorium late in September, a temporary organization was formed, the session having been called by Rev. A. J. Stengel, pastor of St. John's, and Rev. L. Hufker, pastor of St. Boniface. Mr. F. Wm. Heckenkamp, Supreme Presi-

dent of the Western Catholic Union, who had identified himself with the undertaking, was one of the speakers at the meeting, along with Rev. Fathers Stengel and Hufker and Rev. Anton Jaschke, Paloma.

Rev. Stengel, having accepted the office of Spiritual Director, Mr. Jos. Kiefer was elected temporary President, Mr. G. Dierkes Vice-President, Mr. Anton Winking Secretary, and Mr. Ch. Freiburg Treasurer. Several committees were appointed to obtain affiliations and outline a program.

\* \* \*

With fine loyalty the Second District League of Wisconsin continues to conduct its quarterly meetings, and makes of them occasions for instruction in Catholic Action.

In spite of rain and cold, forty-five delegates, some of whom came from a distance of 50 miles, were present at the business session of the meeting held in Manitowoc October 9, devoting their attention in part to ways and means of keeping members, unable to pay their dues, in good standing in the societies. The mass meeting offered occasion to Mr. Max Leutermann, Milwaukee, to address a sizable meeting on the program of the Committee on Legislation of the C. V. of Wisconsin, while Mr. Carl Becker discoursed on Catholic Action, Past and Present, and Rev. Henry Schueller, the resident pastor, on the need of Catholic organization. The Reverend Father had also, at the high mass, delivered a powerful sermon on Catholic Action and the Central Verein.

\* \* \*

Since Litchfield is in the heart of a rural section of Illinois, the pastor of St. Aloysius parish, Rev. F. Schlepphorst, requested the problems of the farmer be given consideration in the principal address to be delivered at the quarterly meeting of the Central Illinois District League, held in that community October 16.

"Quadragesimo anno" and the Farmer was therefore the subject treated by Mr. A. F. Brockland, of the Bureau staff. The equally timely question of Credit Unions was discussed, and reports from three such organizations heard. President Jos. Schwener is to appoint a committee of three to promote credit union organization in the district, in conformity with a resolution of the annual convention of the C. U. of Ill. Miss Gertrude Sessing, of Quincy, representing the President of the Illinois League of the Cath. Women's Union, Mrs. S. C. Wavering, addressed the meeting on the endeavors of that organization.

\* \* \*

One of the most consistently active City Federations in the C. V., that of Rochester, N. Y., pursuing a well established custom, began in their October meeting discussion of the resolutions adopted at the annual convention of the State Branch, held in that city.

The exceptional success of the convention was in large measure due to the efforts made and the spirit displayed by the Rochester Federation. At the September meeting the convention was reported on and plans for the succeeding meetings announced.

\* \* \*

The chief theme of discussion of the all-day quarterly meeting of the ever active Lehigh Valley Federation, held in St. Joseph's Parish, Easton, on October 23, was "Catholics and Their Civic Duties." A subject, the importance of which, especially under present circumstances, can hardly be over-emphasized.



Commenting on the resumption of meetings by the City Federation of St. Paul, the *Wanderer* emphasizes an important function of the District League. The organization was the outgrowth, about twenty-five years ago, of a short course of Social Study, and was intended to be a "permanent continuation of that course." The St. Paul paper pleads for a return, as far as practicable, to the original plan.

The principal address at the meeting on October 2 was delivered by Judge Albin S. Pearson, who spoke on the purpose and operation of the Probate Courts. Mr. J. M. Schaefer reported on the local celebration of St. Boniface Day, held after the close of the organization's meeting season, and Mr. Albert Mueller on the convention of the State Branch of the C. V.

### The Young Men in the C. V.

While a conference on Youth Problems was a feature of the recent convention of the N. Y. Branch of the C. V., this gathering also adopted a resolution dealing with that subject. The declaration deals largely with the spirit of self-determination engendered by the war and after-war psychology, and the resultant lowering of standards of morality. A plea is made for parents to reaffirm authority and control over youth, to guard and guide it. Continuing, the resolution declares:

"As a means . . . of aiding such effort we recommend renewed interest in Sodality life, and urgently request parents to have their children enrolled as members. If no sodality exists in their parish, we urge them to aid in establishing and maintaining one. We further urge intelligent study of modern youth movements, and making use of them where practicable and desirable.

"We also call attention to the young men's movement in our own organization, and bespeak for it sympathetic understanding, aid and co-operation."

\* \* \*

Efforts to advance young men in the C. V. movement have long been sponsored in the Wisconsin State Branch, whose program of action provides for oratorical contests in which youths participate. While the second District League of the Branch, centering in Sheboygan, has ever encouraged young men to participate in these contests and occasionally arranged for them to speak at District meetings, they have lately determined to call on youthful speakers regularly. At the quarterly meeting held October 9th, at Manitowoc, the organization voted that in future two young men from the affiliated societies are to be requested to participate in the program of each League meeting by rendering declamations, delivering addresses or taking part in debates. On the same occasion it was ascertained that St. Leo Young Men's Society had enrolled 30 and St. John's Y. M. Soc. 10 members during the last six months, while other units had registered increases of from 2 to 5 members.

\* \* \*

The policy adopted by District League No. 2, Young Men's Section of the Cath. Union of Mo., to which the announcement of its forthcoming meeting, to be held at Wardsville, refers, commends itself to us:

"The young men, who attended the Cath. Union and Central-Verein conventions in St. Louis, will have charge

of the program and will try to impart the spirit of these gatherings to all who will accept the invitation to be present at this meeting."

To this statement there is added the following explanation:

"True, you have read much about these conventions in our column in the *Home Adviser* (a typical rural weekly, but truly Catholic in its outlook and expression of opinion on all human affairs), but there remains yet for you to see and hear how those, who were privileged to attend, were actually impressed and inspired. They returned from the convention not only with a greater abundance of enthusiasm, but also with new ideas and plans to promote Catholic Action, and with the determination to put them in practice. They will present these at our November meeting and we therefore urge you to come and observe their enthusiasm in action."

This announcement speaks for itself; a cause championed in such manner is virtually assured of a future.

### Regarding a Priest Jubilarian

From the reply to our inquiry, addressed to a former president of the Texas Branch of the C. V., regarding facts and dates on the life of the jubilarian, Rev. Fr. Draessel, referred to in our last issue, we quote the following significant sentences:

"His presence at our annual meetings was always looked forward to with anticipation. His wise counsel and timely advice was most helpful to the officers of our organization. His humble Christian bearing, his lovable disposition was a source of encouragement and joy to our members. Moreover, many of them made regular visits to the home of Fr. Draessel, located in the hills of Comal county, some thirty miles north of San Antonio. A few hours spent in the presence of this pious priest has proven an inspiration and a source of spiritual elevation."

From the same source we learn that Fr. Draessel had previous to his coming to America labored as a missionary in Africa. Failing health caused him to seek Texas, where he was appointed pastor of a flock scattered over a sparsely settled stretch of land. The present well appointed parish at Honey Creek, and a number of missions, are the results of his indefatigable efforts.

### Alert to Legislation

The report on the endeavors of the Legislative Committee of the C. V. of New York, submitted to the annual convention of that body by the chairman, Mr. Peter J. M. Clute, of Schenectady, tells of the methods pursued and of the co-operation accorded them by societies.

Mr. Clute relates the fate of a number of items of legislation, dealing with some 16 bills and types of measures, all of which were studied by the committee, while in a number of instances this body expressed its favor or opposition, aided by the societies. A section of the report is devoted to Federal legislation, the chairman noting the measures that elicited action by the committee, but likewise describing some of the major endeavors of the Congress by way of outlining for the delegates the tasks that confronted it.

\* \* \*

A brief, pertinent report on matters of legislation was presented by the Committee on Legislation of the C. V. of New Jersey to the recent annual convention of that body.



Having noted that several laws had been enacted empowering the Governor to effect reductions in the cost of administration, the Committee urges necessary public works, inaugurated to relieve unemployment, should not be curtailed, nor should there be any waste or diversion of funds in this endeavor.—The effect of laws enacted for the safeguarding of banking institutions and Building and Loan associations, the report declares, cannot be properly judged at present.—“Minor improvements in workmen’s compensation laws were enacted, but the one-day-rest-in-seven bill and the bill limiting the working hours of women and abolishing night work for women failed to pass.”—The Old Age Pension act is obtaining force slowly, since “less than one-half of the applications filed have been granted, the average allowance being \$17.00 per month.”—The Committee further regrets and censures the “concession made to small loan companies by permitting them to charge 2½ percent per month interest on such loans,” adding it is their belief “that in this instance the Legislature and the Executive succumbed to specious and unethical arguments and the wishes of political leaders.” The Committee also notes action taken with respect to certain measures that had been pending in the Federal Congress and Senate.

### Practical Mission Aid

Faithful to a practice established some years ago, the Clinton County, Ill., District League, meeting in St. Dominic’s parish hall in Breeze on October 14th, took up a collection for the Archbishop of Poona, the Most Rev. Henry Doering.

The sum realized, \$28.00, generous under the circumstances, was entrusted to the Bureau for forwarding.

Similarly, the Lecha-Thal Verband at its quarterly meeting, held at Easton in October, collected \$31.35 as intended for the Missions. The extent of the benefit such a sum may grant a missionary or two the remarks from a letter addressed to the Bureau by a Scheut Father in the Philippine Islands indicate.

While he asks for 20 copies of Bishop Knecht’s Child’s Bible History he tells us in the end that he really needs 100 copies, but would be “mighty glad to obtain half that number” should “Divine Providence deign to send you a benefactor.” “I am afraid,” he writes, “I am always troubling you for something, but little by little my benefactors of former days are disappearing because of the crisis one by one, like the victims of a shipwreck swept overboard by the sea.”

### Books Reviewed

Paulhaber, M., Kardinal. *Rufende Stimmen in der Wüste der Gegenwart. Gesammelte Reden, Predigten, Hirtenbriefe.* B. Herder & Co., Freiburg and St. Louis, 1931, XVIII and 480 p. \$2.25.

The content of this volume will best be described as massive. The thought of the famous Metropolitan of Munich is substantial, solid and tridimensional. Besides breadth it possesses that other quality so rare in much of the writing of the day, depth. With this solidity goes a manner of utterance that is striking in its originality and happily fitted to the ideas expressed. We may almost say that the author has created a personal medium of expression admirably adapted to the thought it embodies. Felicitous phrases in which the word fits the thought as the glove the hand abound on every page. Many of these happily coined phrases can serve as slogans and watchwords. They are more than sentences;

they constitute programs and open up vast vistas with everwidening perspective.

In the best meaning of the word Cardinal Faulhaber is modern. He touches on those problems that agitate the thinkers and men of affairs of our days. To these vexing questions he applies the old truths of Christianity and on the basis of Christian principles works out practical solutions. His interests are manifold; with equal authority he deals with Christian art, education, personal religion, parental responsibility family life, civilization, popular culture, the mission of the papacy, Catholic Action and world peace. Whatever he touches he adorns with a new grace and makes it appear in a new light. Would that we had many public speakers of this type. If so Catholic thought would make itself felt in the public life of the nations and help the groping world to find a way out of the impasse in which it is lost. Lecturers on religious, economic, social, cultural and political topics and journalists will not only find inspiration in this volume but also authentic and ample information. We know of no one who is more successful in popularizing the ideas of our great Pontiffs.

C. BRUEHL

*Lexikon der Pädagogik der Gegenwart.* Leitung der Herausgabe Privatdozent Dr. Josef Spieler. Vol. II., Kinderfürsorge bis Zwangszustände. B. Herder & Co., Freiburg and St. Louis, 1932. Vol. XVI., p. and 1,500 cols. \$9.00.

Education is a progressive science and the up-to-date teacher and pedagogue must endeavor to keep abreast of the trends and movements in the educational field. Much of the new may be used to excellent advantage, more perhaps must be carefully avoided and all must be critically winnowed, for in no field do mistakes bear such disastrous fruits as in that of education. This dictionary of modern education performs the important function of criticizing and evaluating the findings of the educational experiments and research of our days. It is strictly concerned with contemporary education and leaves the past to the *Lexikon der Pädagogik*, the work of which it brings up to date. The general character of the publication, which is a real credit to the House of Herder, has been previously described when the first instalment was reviewed.

The present instalment contains articles on educational psychology, child psychology, criminal psychology, prevention of juvenile delinquency, will training, abnormal conditions; psychotherapy, religious instruction, school discipline, social education, hygiene, physical and mental, and on other topics of the greatest timeliness. Throughout a high standard of scholarship is maintained and an enormous amount of pedagogical lore is stored between the covers of the volume. The work is unique in character and, consequently, an almost indispensable addition to every pedagogical library. The Catholic teacher and educator will find here the weapons which will enable him to combat successfully the errors and fatal tendencies of modern pedagogics.

C. BRUEHL



## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Wirtschafts- und Sozialordnung als Aufgabe.

*Zu einem epochemachenden Buche von  
Prof. Schmittmann.*

Es gibt nicht viele Volkswirtschaftler und Soziologen, die die furchtbare wirtschaftliche und soziale Noth der Gegenwart als das Symptom einer allgemeinen kulturellen Erkrankung der heutigen abendländischen Menschheit zu erfassen vermögen. Die meisten sind Spezialisten, es fehlt ihnen zum schöpferischen Gestalten die Uebersicht und Erkenntnis der Gesamtzusammenhänge. Als einer der wenigen, die diese Gesamtschau besitzen und in der jetzigen Wirtschaftskrise nur den Ausdruck eines längst vorhandenen Zeitübelstandes erkennen, dessen Auswirkungen nicht lediglich unter rein wirtschaftlichen Gesichtspunkten zu betrachten sind; ist der Kölner Soziologe Prof. Schmittmann längst rühmlich bekannt. Wenn er nunmehr ein Buch vorlegt, das einmal eine Gesamtschau der heutigen sozialen und wirtschaftlichen Struktur gibt, das darüber hinaus noch die Wege weisen will zu einer andern Sozial- und Wirtschaftsordnung der Zukunft, so darf dies Werk nicht nur bei den Fachleuten, sondern bei jedem Gebildeten, der nicht mit geschlossenen Augen an der Zeit und ihrer unheimlichen Problematik vorbeigeht, das allerstärkste Interesse erwarten.

Im ersten Abschnitt schildert Schmittmann die wirtschaftsrealen und sozialökonomischen Grundlagen unserer heutigen Wirtschaft, um dann das eigentliche Wesen des Kapitalismus als Wirtschaftssystem zu untersuchen und zu klären. Im Mittelpunkt des Buches steht das gedankentiefe Kapitel "Die Sozialidee als Ordnungsprinzip". Die ganze Darstellung des Buches ist von hohem sittlichen Ernste getragen. Es ist gut, dass einmal jemand, der, in allen Gebieten der Volkswirtschaft zuhause, doch das Problem der Wirtschaft als das zu sehen weiss, was es ja primär auch ist, als sittliches und kulturelles Problem. So wird der Schnitt, den Schmittmann durch das heutige Wirtschaftssystem zieht, mit meisterlichem Geschick so gelegt, dass er überall die Grundstrukturen aufdeckt. Andererseits weiss der Verfasser aber eben von dieser seiner Grundeinstellung aus die Aufgaben zu begreifen, die Wirtschaft so zu organisieren,

dass sie einer freien Entfaltung der kulturellen Kräfte nicht nur kein Hemmnissen bereitet, wie es heute der Fall ist (Primat des Wirtschaftlichen vor dem Geistigen das heisst ärgste Barbarei), sondern im Gegentheil ihr optimale Lebensbedingungen schafft.

Wir könnten sehr ausführlich werden, wollte wir auch nur wenig aus der Gedankenfülle dieses an Erkenntnissen und Anregungen überreichen Buches andeuten. Vorzüglich schildert Schmittmann die seelischen Hintergründe des Kapitalismus und sodann jene unheimliche, man möchte sagen, dämonische Dynamik, die in der kapitalistischen Ordnung steckt. Rein thatsachenanalytisch wird der grundlegende Unterschied zwischen früher, der Zeit des Konkurrenzkapitalismus, und heute, da das Volk in seiner ganzen Breite rettungs- und hilflos den Wirtschaftsmächten ausgeliefert ist, wo das konzentrierte Kapital monopolistisch den Markt in einem viel schrankenloseren Masse, als es je zur Zeit des Konkurrenzkapitalismus der Fall war, beherrscht, sehr klar herausgearbeitet. Der monopolistische Grosskapitalismus hat die politische Gleichberechtigung, wie die Demokratisierung sie brachte, wirkungslos verpuffen lassen; die Freiheit und Gleichheit ist nur formal, tatsächlich herrscht ärgste Unfreiheit. "Wir gehen einer grosswirtschaftlich-oligarchischen Republik entgegen, in der die Demokratie einer immer radikaleren Aushöhlung und Verfälschung verfällt." (S. 49.)

In dem Centralkapitel seines Buches betont Schmittmann gegenüber all den auch auf katholischer Seite herrschend gewordenen Modesoziologien, dass die Person, nicht die Gemeinschaft, das soziologisch Primäre ist (S. 90 ff). Wir müssen dem Verfasser Dank wissen, dass er auf diesem Standpunkt die Konsequenzen gezogen und damit den Weg zur Wegräumung so vieler Missverständnisse freigemacht hat.

Schmittmann bricht mit der auch in katholischen Kreisen beliebten Methode, durch Beschränkung auf historische Darstellung oder durch vage Forderungen der Gesinnungspflege einer konkreten Untersuchung über die gangbaren Wege einer weit schauenden Sozialreform auszuweichen. Es handelt sich demgegenüber hier um ein eminent praktisches Buch, das keineswegs in theoretischen Erörterungen stecken bleibt. Die Aufgabe ist die Ueberwindung des Monopolkapitalismus und der Machtkonzentration durch ein neues Wirtschaftsprogramm und eine neue Wirtschaftsorganisation, die anstelle der Wirtschaftsentralisierung die staatlich geschützte, gewerbeverbündlich und territorial gegliederte Selbstverwaltung der Wirtschaft setzt und diese organisches einbaut in den Staat (S. 127). In Schmittmann leben die besten Traditionen freiheitsgewohnten rheinischen Bürgergeistes fort, dem Demokratie und Selbstverwaltung Selbstverständlichkeiten sind. So ist auch die Wirtschaftsverfassung, die ihm vorschwebt, etwas ganz anderes wie Rathenau'sche oder Wissel-Moellendorff'sche Plan



Wirtschaft. "Gerade im Gegensatz zu dem dort geplanten Reglementieren der Wirtschaft von oben her, wird hier eine staatlich geförderte Gehaltung der Wirtschaft von den Beteiligten selbst von unten her in engster Anpassung an die zeitbedingte Wirtschaftsweise geschaffen." (S. 134). Also ein hochmodernes Wiederaufleben von Gewerkschaften, die auch die Zünfte und Ständeordnung des Mittelalters trugen!

Es ist unmöglich diesen genialen Lösungsvorschlag, wie er in dem Kapitel "Der Stufenbau regionaler, gewerbeverbandlich gegliederter Wirtschaftskörperschaften" enthalten ist, in wenigen Worten näher zu umreißen. Wir möchten nur, dass möglichst viele zu dem Schmittmann'schen Buche greifen. Es ist eins der ernstesten Bücher über eine der ernstesten Fragen, die sich unserer Zeit aufzwingen, über eine Frage, an der kaum jemand vorbeigehen kann. Wir glauben nicht zu viel zu sagen, wenn wir behaupten, dass dies Buch noch auf lange Zeit hinaus für die Wissenschaft, aber auch für Wirtschafts-, Sozial- und Staatspolitiker grundlegend und massgebend bleiben wird.

DR. ANTON HILCKMAN,  
Freiburg i. Br.

## Die Caritasgedanken unseres Papstes.

"Wer keine Liebe hat, erkennt Gott gar nicht; denn Gott ist die Liebe." (1. Joh. 4. 8.)

### 1. Aus "caritas Christi" vom 3. Mai 1932.

"Der Ursprung aller Uebel ist die Begierlichkeit nach irdischen Gütern, aus welcher der engherzige Individualismus wächst. An Stelle der Liebe und Brüderlichkeit ist der Hass getreten, der alle an den Rand des Verderbens bringt.

Sie versuchen den Krieg gegen Gott mit dem Kampfe um das tägliche Brot zu verbinden, mit dem Verlangen nach eigenem Grund und Boden, nach zukünftigen Entlohnungen, nach schmucken Wohnungen, nach einer entsprechenden menschenwürdigen Lebenslage. Als ob die göttliche Ordnung im Widerspruch mit dem Wohle der Menschheit und nicht gerade ihr einziger, wahrer Schutz wäre!—Dieser Hass wird gar keiner sozialen Klasse Glück bringen, sondern sicher alle Nationen ruinieren.

Es ist unerlässlich, dass wir all unsere Kräfte in einer einzigen, soliden und kompakten Schlachtlinie aufstellen gegen die ruchlosen Scharen, die nicht weniger die Feinde Gottes als des Menschengeschlechtes sind,—ein Zusammenschluss der Herzen und Kräfte; im Namen Gottes.—Dieser Glaube ist die unzerstörbare Grundlage jeder sozialen Ordnung und Verantwortlichkeit. — —

Solche Art von Geistern wird nicht anders als mit Gebet und Fasten ausgetrieben.—Mittels freiwilliger Opfer und praktisch bethätigten Verzichtes überwältigt der wackere Christ die niederen Leidenschaften; ist aber die brüderliche Nächstenliebe in ihm so gross, wie sie sein soll, dann opfert er auch für die Sünden Anderer.

Es soll daher für das gesamte christliche Volk eine Oktav der Sühne und der heiligen Trauer, der Abtötung und des Gebetes sein. Die Wohlhabenden mögen freiwillig ihre Lebenshaltung einschränken und lieber mit den Armen die Früchte solchen Verzichtes theilen. Denn auch Almosen ist ein vortreffliches Mittel um der göttlichen Gerechtigkeit genug zu thun und die göttliche Barmherzigkeit herabzuflehen.—Die Armen selbst aber finden in der Gewissheit, dass es doch die Liebe eines dulddenden Gottes war, der die Welt erlöst hat, den Trost, dass ihre Opfer und Leiden wirksam mithelfen die Stunde der Erbarmung und des Friedens zu beschleunigen."

### 2. Aus "quadragesimo anno" vom 15. Mai 1931 überarbeitet.

Es ist nicht Sache der Nächstenliebe, die Verletzung der Gerechtigkeit mit ihrem Mantel zuzudecken. Caritas muss erst soziale Gerechtigkeit fördern, hat selbst aber immer Lebensrecht. Das Mühen der unverdienten Nothlage des Proletariats abzuheben, fliesst aus dem Geiste der Nächstenliebe als Quelle. "Hiezu braucht es aber keine Entlehnung beim Liberalismus oder Sozialismus." Alle Quellen sind also bereits unser.

Bewusste Folge der päpstlichen Sozialaktion Leo XIII: "Sicherung einer gehobenen Lebenshaltung; nicht allein Wohlfahrts-einrichtungen und -Anstalten, sondern auch Vereinigungen der wechselseitigen Nächstenhilfe und Selbsthilfe," also Gutheissung und Anerkennung der organisierten Sozial- und Caritashilfe.

Betonung des schon von Leo geforderten Wohlfahrtsstaates, der in besonderer Weise für die Gedrückten, Armen und Hilflosen sich einzusetzen hat. Begründung des "Arbeitsrechts" durch Leo!!

Die Lehre von der Sozialnatur und Sozialverpflichtung des Eigenthums, Appell an die Staatsgewalt als Regulativ und Garant hiefür.—Der Passus über Einkommenverwendung klingt ganz thomistisch: (superfluum "debetur ex naturali iure pauperibus." S. II. II. 66, 7.) Die Liebesgesinnung wird als Steuermann des ganzen Wirtschaftswesens bezeichnet: soziale Gerechtigkeit und soziale Liebe. Gewaltige, grundlegende Bedeutung der caritativen Ideenpropaganda (Joh 6, 64, cf. auch Eph. 4, 16). Voraussetzung der sittlichen Erneuerung ist die Befreiung des Menschen von sich selbst und von seinen Gütern.

Der Liebe wird geradezu der "Hauptantheil" zugemessen. Ohne sie ist die Reform unmöglich. Aus ihr allein fliesst die Erkenntnis und Willensbereitschaft für "geschuldete Gerechtigkeit" und sie allein "verbindet die Herzen." Die Gerechtigkeit allein verbindet die Herzen noch nicht. Aus dieser Verbundenheit der Herzen, welche durch Wort und vor allem durch Beispiel der Güte und helfenden Liebe fortschreitend erwächst, erwartet sich der Papst den nothwendigen Strom "der fürsorgenden und thätigen Liebe," für die immer ein weites Feld bleibt: Die Bereitung für die Gemeinschaft der Gottesfamilie. Der das ganze,



grosse Sozialwerk erobernde Geist ist der Geist der Liebe und Sanftmuth und des Mitleidens. Die öffentliche Gewalt muss von ihm ganz durchsetzt werden. Unsere grösste Sozial- und Caritasaufgabe! (Eph. 4, 16.)

Caritasdirektor Nar,  
Augsburg.

### Aus Central-Verein und Central-Stelle.

Leitgedanke für den Monat November.

(Hl. Albert der Grosse, 15. November.)

Heiliger Albert! Im Namen des grossen Königs hilf uns, die Freiheit erringen—die Freiheit der Kinder Gottes!

#### „Deutsche Einigkeit in Amerika.“

Ein in Chicago erscheinendes Wochenblatt—dessen Kopf der Name eines einstmals bedeutenden Tageblattes ziert—ist krampfhaft bemüht, dem Einfluss der Deutschamerikaner im politischen Leben Ansehen zu verschaffen. Das wollen—oder muss es heissen wollten?—ja auch die Steuben-Gesellschaft und der zum Dasein einer Eintagsfliege wiedererwachte Deutsche Nationalbund. Wer die Geschichte des Deutschthums in unsrem Lande kennt, wird derartigen Versuchen keinen Erfolg zu versprechen vermögen, wenn auch hier oder dort der Ehrgeiz Einzelner oder das von einer kleinen Gruppe vertretene Streberthum dabei auf seine Kosten kommen dürfte. Denn so dumm läuft die Geschichte am Ende doch hinaus.

Einsichtsvolle Deutschamerikaner, welcher Partei oder Richtung sie auch angehört haben mögen, erkannten ja längst die Schwächen ihrer Mitbürger deutscher Abstammung, und wussten daher auch ganz genau, warum das deutsche Element in Amerika keine seinen Fähigkeiten, ja nicht einmal seinen Zahlen entsprechende Rolle zu spielen vermöge.

Im Jahre 1871, kurz nach Beendigung des deutsch-französischen Krieges, der dem Ansehen der Deutschen in unsrem Lande so günstig war, tauchte in New York der Plan auf, einen deutsch-amerikanischen Nationalverein zu gründen, „der allerdings zunächst nur eine Einigung zu nichtpolitischen Zwecken, wie Beförderung der deutschen Sprache und Sitte, Schutz der Einwanderung u. dgl.“ anstreben sollte. „Mit diesen Zielen sind jedoch manche nicht zufrieden“, heisst es in einem Berichte aus jener Zeit; „sie wollen eine politische Einigung und halten es für möglich, eine allgemeine deutsche Antikorruptionsphalanx zu bilden, welche in unsrem politischen Leben eine neue Aera der Ehrlichkeit, Sparsamkeit und Rechtssicherheit eröffnen soll.“ Diesen Anregungen stand die später zu so grosser Verbreitung und weitreichendem Einfluss gelangte satyrische Wochenschrift „Puck“, die, in St. Louis begründet, später nach New York übersiedelte, recht skeptisch

gegenüber. Im 11. Heft des ersten Jahrgangs—es dürfte zum 1. Mai 1871 erschienen sein (die Hefte sind undatiert)—setzt sich deren Redakteur, F. Herold, mit dem Vorschlag auseinander; was er sagt, war zu jener Zeit die allgemeine Ansicht einsichtsvoller Männer:

„Um eine solche Einigung durchzuführen, dazu reich freilich der fromme Wunsch nicht aus, es gehört dazu ein Organisationsgenie, welches möglicherweise noch irgendwo in der Masse der Deutschamerikaner verborgen liegt, ist aber sicherlich bis jetzt in keiner Weise gezeigt hat. Vielleicht tritt dieser schlummernde Barbarossa eines Tages aus seiner Verborgenheit hervor, aber es dürfte viel dazu gehören, ihn zu wecken.“

„Es gehört dazu vor allem, dass sich in unserer deutschen Bevölkerung eine geistige Umwälzung vollzieht, die sie zu einem harmonischen Zusammenwirken geschickt macht.“

Für die historische Beurtheilung der Frage sind die weiteren Ausführungen des in liberalen Kreisen zu jener Zeit geschätzten ersten Schriftleiters der „Pucks“ werthvoller noch als die eben angeführten Zeilen:

„Man hört vielfach die Behauptung aufstellen, die Deutsche könne hier zu Lande deshalb keine Rolle in der Politik spielen, weil ihn der Amerikaner nicht aufkommen lasse. Das ist grundfalsch. Die Deutsch-Amerikaner haben sich deshalb noch nicht die wünschenswerthe politische Stellung errungen, weil es bisher unmöglich war, die grosse Masse derselben zu irgend einem andern Zweck zusammenzubringen als zu dem, sich ungeheuer zu amüsiren. Unser grossen nationalen Kundgebungen bestanden bis jetzt in Schützen-, Turn- und Sängerfesten, in der Humboldtfeier und der Begehung von Friedensfesten [nach 1870-71]. Bei allen diesen Kundgebungen bestand die Thätigkeit der Teilnehmer darin, dass sie sangen und sich ansingen liessen, Festreden hielten und anhörten, Trinksprüche ausbrachten und eine unberechenbare Menge Bier und Wein vertilgten.“

„Ohne Zweifel sind diese Feste sehr schön und beweisen dass wir in der Geselligkeit und Unterhaltung grosse Genies sind, ja man muss sogar zugeben, dass sie eine gewisse Verbindung und Verständigung unter den bei solchen Gelegenheiten aus allen Theilen der Union zusammenströmenden Deutschen hergestellt und so die etwaige zukünftige deutschamerikanische Einheit vorbereitet haben. Aber die selbe verwirklichen können sie ebenso wenig, wie Schützen-Turn- und Sängerfeste in Deutschland die jetzt fest gegründete deutsche Einheit verwirklicht haben.“

Anschliessend daran erklärt Herold, und was er schreibt, mag den Deutschamerikanern auch heute noch nützlich sein, wenn sie gesonnen sind, sich belehren zu lassen:

„Wenn wir je zu einem einheitlichen Zusammenwirken auf allen Gebieten des Lebens, das politische mit eingeschlossen, gelangen wollen, so müssen wir aufhören zu glauben, dass wir schon allen Pflichten des Patriotismus Genüge gethan haben, wenn wir uns für unser Geld amüsiren, und müssen lernen, auch da Geldopfer zu bringen wo es sich nicht um persönliche Vergnügungen handelt.“

„Aber es gehört noch mehr dazu: wir müssen unsere Kardinalsünden, dem Neid und der Nörgelsucht Valet sagen. Wir müssen aufhören, uns zu ärgern, wenn es ein Landsmann wagt, sich eine bessere Stellung zu erringen oder gar klüger zu sein als wir selbst, und wir müssen aufhören, bei jeder erdenklichen Gelegenheit über unsere eigenen Landsleute zu raisonnieren und ihre Fehler aufzuzählen als ob wir damit uns nicht selbst beehrfeigten. Die Amerikaner können uns in dieser Beziehung als Vorbild dienen. Sie haben stets eine unbändige Freude, wenn einer ihrer Landsleute in irgend einem Winkel der Welt sich Bedeutung erringt, und was ihre Meinung über ihre Nationalität anlangt, so halten sie sich einfach für das vortrefflichste und erleuchtetste Volk der Welt. Dies mag nicht viel kritische



dent bekunden, aber man kommt damit vorwärts, wie das Spiel der Amerikaner beweist.<sup>1)</sup>)

Der frühverstorbene deutschamerikanische Journalist hat unseres Erachtens die Ursachen deutscher Meinigkeit längst nicht erschöpft. Neid und Eifersucht haben uns Deutschamerikanern ohne Zweifel viel geschadet; jedoch sind sie nur Symptome eines tieferliegenden Leidens, das der hervorragende Geschichtsforscher Barthold Niehr andeutet in dem Ausspruch: "Der Deutsche kleinlich und afterrederisch geworden seit er seinen grossen Charakter verloren." Ueber das wann und Wie dieses Verlustes Betrachtungen anzustellen, haben alle Deutschstämmigen der Welt Ursache genug.

#### Landbemerken zum Schreiben eines Mannes aus dem Arbeiterstand.

Durchaus charakteristisch ist das an die C. St. gerichtete Schreiben eines Abonnenten des "Central-Blatts" in Buffalo. Wie unsere Bücher anzeigen bezieht er die Zeitschrift seit Februar 1911. Die bekannten Zeitumstände erlaubten ihm nicht, während der letzten Jahre sein Abonnement prompt beglichen. Nun schickt er uns, und es handelt sich um einen Mann aus dem Arbeiterstand, \$10 Bezahlung von Februar 1928 bis zu demselben Monat des kommenden Jahres.

Sein Begleitschreiben ist in mehrfacher Hinsicht aufklärend. So bereits der Satz, er schicke uns Geld, weil er jüngst "wieder ein paar Wochen gearbeitet," und da möchte er nun gerne seinen Verpflichtungen nachkommen. Leider müsse er uns aber ersuchen, ihn von "der Liste der Leser Ihrer interessanten Zeitschrift zu streichen, da ich voraussichtlich nicht mehr in der Lage sein werde, das Abonnement zu bezahlen."

Von allgemeinem Interesse sind nun folgende Mittheilungen über die wirtschaftliche Lage dieses unseres Lesers und seine Ansichten über die gegenwärtigen, unhaltbaren Zustände. Er schreibt:

"Sie werden entschuldigen, wenn ich Ihre werthvolle Zeit etwas länger in Anspruch nehme und mich besser erkläre. Ich bin Küfer (cooper) von Beruf, arbeitete vor der Prohibition in einer Brauerei, dann in einer Linseed-Mühle. Dort ist nun auch nichts mehr los, weil das Holz in eisernen Drums verpackt wird. So giebt es wenig mehr für mich zu thun, weil mein Handwerk durch Maschinen und das 'noble Experiment' gründlich ruiniert worden ist.

"Ja welches Handwerk ist noch gut, hat noch einen soliden Boden? Man ist schliesslich doch nur ein besser zahlter Lohnsklave. Das einzige Glück für die Kapitalisten ist, dass die grosse Masse der ewig Blinden ihre barmhellige Lage nie begreift, und sich immer wieder trösten lässt auf die kommenden guten Zeiten. Dann werden sie eben so toll drauf los wirtschaften, wie vorher."

Zum Schluss versichert uns dieser Getreue:

"Wie ich oben gesagt, werde ich das 'Central-Blatt' sehr schätzen, aber man muss sich viel entsagen, wenn man Mittel nicht hat. Immer gab ich Zeit und Geld für die katholische Sache, so weit es mein Einkommen erlaubte."

<sup>1)</sup> A. a. O., St. Louis, 1871, Heft II, S. 2. (Die Bücherei der C. St. verdankt diesen werthvollen Band der Güte des Historikers, Pfarrer Rothensteiner).

Wir werden dafür sorgen, dass dieser Arbeiter, der so viele Bessergestellten und in high schools und colleges ausgebildete (oder sollten wir sagen verbildete?) Männer beschämt, das Blatt nicht entbehren muss. Wie manch "bürgerlich" angehauchter, erfolgreicher Mann aus der Klasse der "dreistöckigen Hausbesitzer" behauptete schon, er könne das "Central-Blatt" nicht "affordern", oder es fehle ihm an Zeit, es zu lesen. Unsere Erfahrung auch in dieser Hinsicht giebt Goethe recht, dass jene, die im Schweisse ihres Angesichts das tägliche Brot erringen, den besseren Theil der Menschheit bilden. Trotz Demokratie und Republik scheint das in unserem Lande niemand glauben zu wollen. Selbst in katholischen Kreisen, in denen man bei festlichen Gelegenheiten Christus, den Arbeiter, preist, streut man den Idealen der Bourgeoisie und dieser selbst Weihrauch. Ist sie doch im Geldbesitz! Wie sagt doch ein kluger und geistreicher Franzose? "In Zeiten tiefster Degeneration glaubt man alles mit Geld ausrichten zu können." Unser Volk und seine Gesinnung bezeugen die Wahrheit dieses Ausspruchs.

#### Pastor Reinhold wirbt in N. Y. für das Apostolat des Meeres.

Wie uns der seit Ende September in unsrem Lande weilende Seemannspastor, hochw. H. A. Reinhold, mittheilt, findet die von ihm in New York angeregte Organisation des Apostolates des Meeres dort Anklang. Das von ihm verfasste "Project for the Organization of the New York Apostleship of the Sea," umreisst mit kräftigen Strichen die Nothwendigkeit einer solchen Gründung im New Yorker Hafen und die Mittel und Wege deren Ausführung.

Eine, dem Projekt beigelegte statistische Uebersicht verräth, dass zwischen 10 und 100 Prozent der Mannschaften aller zwischen Europa und New York verkehrenden Passagierdampfer Katholiken sind. Wobei der Verfasser der Tabellen von der Voraussetzung ausgeht, dass die gesamte Mannschaft der unter italienischer, französischer, polnischer, und belgischer Flagge fahrenden Schiffe wenigstens dem Tausche nach Katholiken sind. Andererseits sind 10 Prozent der Bemannung britischer Schiffe, 15 Prozent der der U. S. Line, 20 Prozent der der Holland American, der Bremer und der Hamburger Linie Katholiken, und desgleichen 50 Prozent aller auf den Schiffen der Red Star Line fahrenden Mannschaften. Man will sich der Mitarbeit der New Yorker Zweige des C. V. versichern, die im Generalaussschuss des New Yorker Apostolates vertreten sein sollen.

Theilnehmer an der Generalversammlung unseres Verbandes zu Philadelphia im Jahre 1927 dürften sich der bei dieser Gelegenheit gepflogenen Aussprache über dieses so hochbedeutsame internationale Liebeswerk erinnern. Die Versammlung beschloss darauf hin, die Aufmerksamkeit der Mitglieder des C. V. auf das Apostolat des Meeres zu lenken, und zwar unter Berufung auf die vom Hl. Vater am 22. April jenes Jahres dem Unternehmen gewährte Empfehlung. Der betf. Beschluss erklärt u. a.:

"Wir fühlen uns umso mehr dazu gedrängt, unsren Mitgliedern ernstlich zu empfehlen, sich mit den Zielen und Arbeitsmethoden dieses 'Werkes tiefer geistiger Barmherzigkeit,' wie es im Schreiben Sr. Heiligkeit be-



zeichnet wird, vertraut zu machen, weil bisher nur vier Hafenstädte unsres Landes an der Atlantischen Küste, und New Orleans am Golf von Mexiko, Anstalten für katholische Seeleute besitzen, während in 47 Häfen 126 Institute und Klubs für Seeleute unter nichtkatholischer Leitung betrieben werden. Deshalb erscheint es wünschenswerth, dass wir genau ermitteln, welche Gelegenheiten sich für die Gründung von Anstalten für Seeleute in den See-Häfen sowie in den Städten an den Grossen Seen, wo solche noch nicht eingerichtet worden sind, bieten. Das wäre der erste Schritt zur Förderung des Apostolats des Meeres, des einzigen katholischen Vereins, der sich ausschliesslich der zeitlichen und geistlichen Wohlfahrt jener annimmt, 'die auf Schiffen in's Meer hinabsteigen und schaffen und arbeiten in vielen Wassern' (Ps. 106, 23)."

Wir möchten daher an unsere Vereine und Mitglieder in New York, Brooklyn und Umgebung, besonders auch an den so thätigen Hudson County Zweig, New Jersey, die Bitte richten, Hrn. Pastor Reinhold jede mögliche Unterstützung seines edlen Vorhabens zu gewähren.

### Die Armen bekleiden!

Ende September bereits vermochten wir 37 Ballen Kleider an eine Reihe von Missionen und Wohltätigkeits-Anstalten im Nord- u. Südwesten des Landes zu verschicken. Die unter der mexikanischen Bevölkerung San Antonios thätigen Carmeliter-Schwwestern schrieben darauf am 7. Oktober:

"Wir empfangen vom Catholic Central Verein zwei Ballen Kleidungsstücke zugesandt, wofür wir hiermit unseren herzlichsten Dank aussprechen. Es kommen so viele, viele Armen hier und bitten um Kleider. Aber sehr wenigen nur konnten wir helfen, da die Familien, welche uns sonst manches für die Armen brachten, genöthigt sind, die Kleider selbst aufzubrauchen. Wir waren nun schon im Begriff, wieder bei Ihnen anzufragen, als Ihr lieber Brief mit dem Frachtschein eintraf. Sie können sich unsere grosse Freude denken! Ist es doch so schwer, den guten armen Leuten, von deren Noth man überzeugt ist, nicht helfen zu können. Wie werden sie sich jetzt freuen!"

\* \* \*

Eine der auf Neu Guinea thätigen deutschen Schwestern empfing von uns drei kleine Kolli, Stoffreste usw. enthaltend. Deren Empfang veranlasst sie an uns folgende, offenkundig in freudiger Erregung verfasste Zeilen zu richten. Am 20. Juli geschriebenen, erreichten sie uns am 12. Oktober (wir erwähnen diesen Umstand in der Absicht, dem Leser einen besseren Begriff von der Weltabgeschiedenheit dieser Schwestern in einer tropischen Wildnis zu vermitteln). Die ehrw. Sr. M. Adalberta erklärt:

"Ganz unerwartet kamen gestern drei Pakete an. Sie enthielten grosse Stücken Stoff, fünf Dutzend Spulen Garn und die gewünschte Handtasche. Vielen Dank für alles und jeden einzelnen Gegenstand. Ich vermag nicht auf's Papier zu setzen, wie viel Freude uns Ihre Hilfe bereitet und wie nützlich uns alles ist."

Die Briefschreiberin setzt dem noch folgende Mittheilung hinzu:

"Mit demselben Schiff, wie Ihre Pakete, traf auch unser neuer Bischof zum Besuch hier ein. Er lobte die Grossmuth des C. V. und seiner Mitglieder."

\* \* \*

Umfang und Tragik gegenwärtiger Wirthschaftsnoth blickt uns aus den Zeilen eines unter Mexikanern zu Beeville in Texas wirkenden Missionars an:

"Die mir von Ihnen zugeschnittenen Kleidungsstücke verschwanden wie geschnittenes Brot von einem von hungrigen Menschen umlagerten Tisch. Es war ein Tropfen auf einen heissen Stein. Das beweist Ihnen, wie traurig die Verhältnisse hier sind und wie gross die Armuth meiner Pfarrikinder. Sollten Sie nochmals in der Lage sein, Bekleidungsgegenstände zu schicken, so gedenken Sie in Ihrer Mithätigkeit auch unserer Noth wiederum, darum bitte ich Sie recht sehr."

### Aus unserer Missionspost.

Eine Anzahl der C. St. von einem Priester anvertrauten Messen wurden unlängst dem Superior der Kath. Mission von Central-Norwegen zugeschieden. In der Empfangsbestätigung heisst es:

"Ich kann nicht umhin ein herzliches Dankeswort beizufügen für die übersandten Messstipendien. Ganz gewiss nehme ich dieselben gerne an und kann Ihnen versichern, dass sie mir grosse Hilfe bringen. Denn bei der geringen Anzahl Katholiken haben wir nur wenige Messstipendien pro Jahr. Denken Sie sich die Gemeinde Molde: 20 Seelen aus dem Laienstande und 7 Ordensschwwestern! Letzte bestellen regelmässig einige Messen pro Jahr, die erster kaum 6 im ganzen. Bei solcher Lage sind Messstipendien von Amerika willkommen und werden dankend angenommen. Da der Dollar hoch im Kurs steht hier in Norwegen, dient nur der kleinste Theil solcher Stipendien zu persönlichem Gebrauch meiner Priester, denn wir sind Ordenspriester und gewohnt, mit Geringem auszukommen. Der grösste Theil wird gespart für unsere Missionswerke. Die Katholiken in Amerika, die ein Messstipendium bekommen, thun etwas Grosses für unsere Mission, die fast keine Einkünfte hat. Die mit Messstipendien verbundene Verpflichtung ist eine liebe Verpflichtung."

\* \* \*

Es geschieht auch wohl, dass der eine oder andere Missionar nicht nur mit den alle Glaubensboten bedrückenden Sorgen zu kämpfen hat, sondern noch obendrein von aussergewöhnlichen Nothständen heimgesucht wird. So schreibt uns P. J. Eich, O. S. F. S., aus Onseepkans, Süd-Afrika, eine Erklärung der Verzögerung einer Empfangsbestätigung:

"Ausser der gewöhnlichen Beschäftigung hatte ich noch viel extra Arbeit mit einer epidemischen Influenza, die hier schrecklich grassierte. In der Mission allein hatte ich 3 Schwestern, 3 Brüder und über 30 Waisenkinder gleichzeitig im Bette für Tage. Von den Leuten waren hundert krank. Dann noch das Elend—keine Decken, keine Medizin, keine Nahrung. Der Missionar ist der 'Vater aller' und muss überall helfen. Wenn es Ihnen möglich ist, denken Sie bitte nochmal an mich."

### Beispielmässiges Vorgehen eines kleinen Verbandes.

Die Beamten einer Anzahl unserer Staatsverbände sollten sich die Frage stellen, "Wie war es dem Connecticut Zweig des C. V. möglich, in dem Laufe seines letzten Geschäftsjahres drei neue Vereine zu gewinnen, den St. Mary's Catholic Club von Meriden mit 126 Mitgliedern, die Holy Name Society von Bridgeport mit 85 Mitgliedern, und den Sacred Heart Young Men's Club von Hartford mit 25 Mitgliedern?"

Nicht nur ist Connecticut einer der kleinsten Staaten unseres Landes, sondern auch einer jener New-England Staaten, die sich niemals einer zahlreichen deutschen Bevölkerung erfreuten. Es muss also im Wesen und Wirken der Führer dieses Verbandes liegen, dass er unter gegenwärtigen Um-